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The National Conference of Unitarian and Other Christian Churches accepts the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

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VOL. X. JANUARY, 1895. No. 1.

THE NEW YEAR.

A SERMON BY REV. S. W. BROOKE OF THE FIRST CHURCH, BOSTON.

We are leaving behind us now the old year. And it is only natural, therefore, that my text should be "The New Year." I think it is a mistake to let these anniversaries go by us as if they meant little or nothing. There are some, indeed, who tell us soberly and solemnly, that the new year is of no more service to us than is a milestone along a road. As that marks off the distance we have travelled, so does the new date describe the completion of a period of time. Yet milestones are but seldom only marks of distance. The advertiser fixes his bills on them, for he remembers that our eyes dwell longer on them than on many other things along the road; the traveller pauses by them, to look backward and forward; the sick woman, dragging herself painfully along to the distant town, sees encouragement in their homely granite faces. Our hopes and fears, our longings, our desires, gather, indeed, unconsciously about and personify the common things of daily life. And the common year-stone, therefore, by which we are so soon to pass, can never be only a mark to us. We reach it, and think of the many things that have happened since the last December; we pause, and look back with conflicting thoughts on the fading landscape of the past; we turn with anxiety, eager hope, many emotions, to look up the ascent toward the heavens we have yet to climb.

I want to speak of the regrets, the doubts, the passions, the joys, we feel on this last day of the old year! What should be our attitude toward the past? How should we face the strange, mysterious future?

I suppose there is not one of us here who does not look back with regret—a regret that is sometimes the deepest thing in his life—into the days that are past and gone. The young man, struggling, baffled, defeated, casts passionate glances back into earlier hours, when hope was boundless and achievement seemed so easy; the grown-up man finds a strange force tugging at his heart-strings as he walks under the trees of the old homestead; the failure wakes with tears in his eyes from his dreams of better and happier times; and friendship knows there are no friends so trusted and so dear as the friends of childhood and youth; and love must stand once more, and still once more, by the grave of love. Very dear, indeed, to all of us is the past. Old things are at least safe and sure as new things are not: old things contain a goodness, a truth, a beauty, that has been tried and tested and found to work well; and the memory of what we have conquered and loved in the past is a better augury for the future than all the hopes and all the dreams of the imagination. I am sure that a man is worth very little as a human heart and soul who does not cherish warmly his past. They are restless, changeable, fickle, untamable,—clothed, indeed, sometimes, in charm and brilliancy, but wanting strength and love,—the men and women without a past where their thoughts linger often and tenderly. What is the patriotism worth that admires all countries equally? What a hypocrite is the man who has no dislikes, no prejudices, no boredoms! How false is the toleration that cares as warmly for one church as for another! How tiresome is the man whose convictions, right or wrong, do not pulse through his being as the life-blood through his body! They are not to be trusted,—the men and women who do not look back into a past that has in it

much that is good and true, beautiful and dear. They are unfit for steadfast work at the common duties of daily life; they are incapable of steady friendships; they have brought with them out of the years that are gone no heart, no soul, and are ruthless in their ardent, unconscious selfishness. Let us look back, indeed, with many longing regrets, from the year-stone of 1894, upon the fading landscape of the past. God has been there; and there his sunshine rests now.

But yet the past is not—can never be—our home. However passionately we may gaze into its features, we have yet to recognize that the "auld lang syne" can never come back. Some here must remember, for instance, the expectation and the joy with which they revisited some old town, full once for them of the very soul of happiness. You anticipated a renewal there of the delightful past: you stepped out of the station with a yearning desire to revive and re-create the old joy. But how vain and how useless were all your efforts! The streets scarcely looked the same, the buildings were spiritless, the people comparatively uninteresting,—the whole air of the place strangely inhospitable. Something had indeed gone from the spot never to return. It was the warmth and the glow you had once felt there, and hoped to find again.

So is it with all our human pasts. The hand of the present joy is ever on its lips, bidding adieu. The first rapture of love fades and changes into a love that is worse or better; the forms of those we have loved and lost grow more and more dim; letters seem but cold shadows of the living heart out of which they came; and photographs can never bring back for us the changing, delightful play of life on the features or the glory of the landscape. The past will go: the past must go. Even as I speak, the slow, sure waves of Time are casting a deeper blur on the happiest and fairest moments. The whole world changes second after second; and we, who are part and parcel of its changes, must change, too, with them. Silently, invisibly, a mysterious power pushes us,—against, often, our hearts' own wishes,—pushes us out into a future all our knowledge of which is a guess, a hope and a beckoning ideal.

I cannot know whether there are any here this morning who seek to resist this great kind thrust,—who would linger on in their past; but I know my own nature and the nature of a few others, and I dare therefore to say to them what I often need to have said to myself. I dare to say that we remain in our past only at our peril. We must turn round from gazing there, cherish the past as a memory, but never as a hope, if we would be alive in the future. Before us, not behind us; above us, not below us, —there runs the road we have all to travel. God is a God not of the dead, but of the living. Let us take those old words of Christ home to our hearts through the coming year.

I think of the many who are looking back remorsefully into their past mistakes and faults. They are in prisons; they are wanderers and outcasts; they sit before me this morning,—those who let remorse sap their strength for the future. Why are we men and women so anxious about the wrongs we have done? Some answer, It is because their friends and ministers assure them that only thus can they correct the present. Well, I never yet heard of an architect who invented a new style by gazing at the architectural aberrations of the past. It was, on the contrary, the successes of the past, the glories of the past, which, working in his brain, rounded the dome of St. Paul's or that reared here the tower of Trinity. We may leave, indeed, the failures of the past to God. He does not forget what we have done. We need not, our friends need not, trouble themselves lest we should not suffer for what we have done. God takes care that the past does not forget us. He writes sins down into the living tablets of our flesh and inner life. He will take care that neither we nor our posterity forget the past till all its wrongs are expiated. What is the use, then, of reminding ourselves so urgently of what another reminds us? Let us look up rather to the ascent. On the path above us, the sunlight lies; the birds wheel over it like a living joy; the brook runs tinkling by; the heavens bend over us all, and invite us forward. Child of God! what have you to do with the mistakes and faults of your past? Remorse is for the dead-beats on life's great journey, but not for you who have reached, with some manhood in you, another year-stone, and who can still step forward into the new future.

I think once more of those upon whom exceptional suffering or loss has come during the past months. It would be strange if they did not gaze passionately from the year-stone of 1895 into the happiness that is gone. Never does his country seem so fair to a man as when he is leaving it forever. His whole heart, as he stands on the moving ship, is in his eyes; and they are gathering rock and tree, the fading port, the one farewell for which he looks, into his being. We do not interfere with the solitude of a man at such a moment. What eyes can he possibly have then for the future? So is it with all human losses. Love must clasp the past close and fast, lest love itself be lost.

And yet loss and suffering bring their own wonderful gifts with them. It is out of the darkness of pain that some of the greatest things of the world have come to us. You will remember that some of the few spontaneous lyrics of our time were written by one who said of himself that he learned in suffering what he taught in song. The great cathedrals once more—those vaults and arches that soar and yet fall as they soar—were fashioned out of the sad sincerity of hearts that knew a deeper pain of want, and sprang out of pain into a higher aspiration, than the architect of the Parthenon ever felt. "The Crucifixion," again, of Tintoret, "Hamlet" and "Lear," "In Memoriam," were not born out of experiences of prosperity, happiness, and joy. Those who conceived them were sent first, against their will, to travel through the country of pain; and it was only after they had emerged from out that country that they built up the immortal things which have calmed and purified so many human hearts. And you and I have once more friends to whom we, each of us, go in trouble. They do not say much to us. We do not indeed want much more from them than their presence, a touch on the arm, a word, to bring us endurance, strength, and peace. Where did they learn this secret of healing? In their hours of pain, in their months of obscure struggle against haunting memories of loss and grief, in wishes breathed to God that God did not seem to hear.

I am bold enough to ask those who stand this morning by the stone of the new year, with suffering about them, to consider these things. Many of the best, the highest, the most hopeful lives have become what they are by travelling through pain, anxiety, hopelessness, and grief. Like little children who do not learn the depths of their mother's love till they have to lay their heads in tears on her lap, so has it to be with all of us.

Let us carry these thoughts with us into the year that is coming. The old year is dying: the past is vanishing behind us, and the invisible hand is thrusting us gently out into the future beyond us. There rises the ascent, murmuring like a mountain in spring with many voices,—voices of fear, voices of hope and faith. Shall not the weakness in our past fade with the fading past? Shall not the memories of all that was good and true, loving and fair there, walk with us as living allies, and help us step by step into the eternal life of God?

> "Ring out the old, ring in the new
> The larger heart, the kindlier hand;
> Ring out the darkness of the land,
> Ring in the Christ that is to be."

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*GAIN IN UNITARIAN THOUGHT.**

Given such principles as those of "Truth for authority, not authority for truth," "Reason the only test of Truth," "Character, not creed, the end of life," and "Honest thought the best thought wherever it may lead," and you have something harder than the teeth of time. To improve upon such principles is as difficult as to improve upon the axioms of Euclid and the certainties of mathematics. Having such principles, we could only change them for the worse. But we could change for the better our allegiance to these principles, and this we certainly have done. Channing's faith in them we have too often counted to his contemporaries and ourselves for righteousness. For often they were false to them, and we have been no less so. Fifty years ago the Parker controversy was at its utmost height. The gravamen of the charge against him was that he believed the teachings of Jesus not because they were "approved by signs and wonders," but because they ap-

* An extract from the chapter entitled "Loss and Gain" in John W. Chadwick's new book, "Old and New Unitarian Belief."

pealed to him as true and good. The Boston Association felt itself compromised by his teachings, and wished him to withdraw; but the wish was never formally expressed, and Parker did not accept the tacit invitation. "Couldn't they withdraw?" he said. Our later critics of that time have frequently confounded the Boston Association of Ministers with the American Unitarian Association, which never lifted up its hand against him or his church. It is a very interesting fact that, notwithstanding the friendly attitude of James Freeman Clarke towards Parker, and the consequent rupture of his society in February, 1845, he was made a director of the American Unitarian Association the May following, which was the clearest possible intimation that the Association was not going to sell the Holy Ghost for money. Again and again since then have we had our silly seasons, our moments of cowardice, when, as mirrored by our principles, our practice has shown a halting gait, a miserable shamefacedness. We have forgotten that the slightest creedal test violates the principle of intellectual liberty as logically as the Westminster Confession. And others have forgotten that practically it makes a mighty difference whether the creed contended for is that of election and reprobation or that of God the Father and Jesus as the image of his loving heart. But, with whatever haltings and stumblings, the realization of our principles in our habitual walk and conversation is, I trust, much fuller now than it was fifty years ago.

These are fixed stars, incapable of change; but our beliefs from first to last have altered much, and our present opportunity is, in good part, to show forth unreservedly how much they have altered with the lapse of time and with the advance of critical studies and scientific thought. We could not have a more significant year for our starting-point than the year 1844; for in that year Andrews Norton published his "Note" on the Old Testament which denied the Mosaic authorship of the Pentateuch in unqualified terms, and in the same year F. C. Baur published his tremendous impeachment of the Fourth Gospel's authenticity and historic character. Here were the two centres of that ellipse which criticism was to describe during the next fifty years,—the two main positions about which the battle was to rage. The year before, Theodore Parker had published his translation of De Wette's "Introduction to the Old Testament," clear in its teaching of the fragmentary character of the Pentateuch and in its assignment of "Deuteronomy" to 621 B.C., seven centuries later than its traditional date. Dr. Noyes, in 1834, had demonstrated the artificial relation of the New Testament fulfilments to the Old Testament prophecies, and, in general, the immediateness and yet frequent fallibility of the latter. Few, indeed, are the results of the higher criticism of to-day which are any higher than those to which he afterward attained and frankly taught the young men of the Divinity School. But for his caution in announcing views of which he was not absolutely convinced, he might have anticipated Kuenen's doctrine of the late origin of the Levitical legislation by some twenty years. The acceptance of this doctrine has been the critical event of the last quarter of the nineteenth century. It has built again the chronology and inter-relationship of the Old Testament literature, hardly with one stone upon the other as it was before, but with a symmetry and architectural expression that it did not before possess. Many have been the losses incidental to the general reconstruction: Moses as the author of the Pentateuch, the law which it contains, or even the Ten Commandments as they have come down to us; David as the sweet singer of Israel; Solomon as the author of the trilogy, "Ecclesiastes," "Proverbs," and the "Song of Songs"; Isaiah as the author of two-thirds of the book that bears his name; and many another prophet's title to the whole or part of that attributed to him. But what are losses such as these to that tremendous gain which is involved in the apprehension of the Old Testament literature and the Old Testament religion as an evolution from the lower to the higher things, from the savagery of Deborah's song to the deep inwardness of the penitential psalms, from a brutal polytheism and idolatry to that thought of God and that love of man which were in Jesus' mind and heart!

Within the range of New Testament criticism the balance of our gains and losses is not less satisfactory. Unquestionably, there has been some abatement from the rigor of

Baur's limitation of Paul's genuine Epistles to Romans, Corinthians, and Galatians; a concession of First Thessalonians and Philippians, with possibly a genuine element involved in Colossians and Ephesians. We have lost all personal associations from the Gospels and from the Apocalypse, long denied to John for no better reason than its refusal to be ascribed to him together with the Fourth Gospel, now for much better reasons. For twenty-five years after Baur's impeachment of the Fourth Gospel in 1844 the tendency was counter to his view; but since then it has been the other way, though not without the opposition of Dr. Ezra Abbot, our most learned textual scholar, while Martineau, never having retreated from the position of Baur, has kept his place, and seen the world come round to him. With these losses of traditional association there has been some loss of the former confidence that Saint Paul was a Unitarian save in the most high and mighty Arian way, and that the New Testament, in general, is an armory of Unitarian texts with few, if any others, intermixed. But here also

> "There are gains for all our losses,
> There are balms for all our pains."

The intense humanity of Paul, as we now apprehend him,—such a good lover, such a good hater!—is a flame that touches his theology with its tongues of fire, and makes it lyrical with a human interest. And, as the higher criticism gives us in the Old Testament a new chronological order, and with that an evolution of ideas, so does the New; but this evolution is, like much besides, a degeneration, the simple humanity of Jesus in the Synoptics ever more miserably sophisticated and concealed until in the Fourth Gospel he is but a little short of that divinity, that deity, to which two centuries later he arrived. We have lost one reason after another for varying Jesus from "the kindly race of men," only to find him in the completeness of his unqualified humanity more fascinating to our minds and more attractive to our reverence and affection than he was before.

To-day the Unitarian name takes up into itself a wealth of meaning in which it had at first no part nor lot. Our consciousness of the divine unity is now a hundred times as full and rich as it was fifty years ago. For science is but another name for the discovered unity of the world, and the unity of the world reflects as in a glass the unity of that universal soul which we call God. How grandly does each separate science take its part in that antiphony of responsive unities which at length breaks into chorus in the magnificent generalization of correlated energies, each force the other with its visor down, and all the various manifestations of the one infinite and eternal Power in which we live and move and have our being! Upon the other hand there was a time when Channing's "one sublime idea," the dignity of human nature, seemed to have met with a supreme rebuff from Darwin's theory of human origins. That doctrine seemed the wreck of our high faith in human nature: it has proved its grandest confirmation. Nor nothing argues the essential dignity of human nature more than man's partial triumph over the limitations of his brute inheritance; while the long way that he has come suggests as long a way to go, height beyond height, with new horizons ever widening into view.

> "All about him shadow still, but, while the races flower and fade,
> Prophet eyes may catch a glory, slowly gaining on the shade;
> Till the peoples all are one, and all their voices blend in choric
> Hallelujah to the Maker: 'It is finished! Man is made!'"

I might go on and show that every Unitarian doctrine of the past has suffered—has enjoyed!—a wondrous transformation. What is our present opportunity but to make clear this transformation and to give it ample illustration, wasting no precious minute in the vain endeavor to identify or harmonize the old and new? We cannot read the Bible now, we cannot think upon the life of Jesus as it actually was, without "a great trembling of the heart," a swelling joy of gratitude and praise that such a book has been preserved to us with its "great story of a man" worthy of all our admiration, love, and tears. As here, so everywhere; and woe be unto us, and shame upon us, if we do not keep the banner of this gospel so high advanced that it shall draw to it the eyes of many a battalion

fighting against fearful odds, and strike a gladness into the heart of many a dying soldier who by this sign has conquered many an ugly doubt and trampled many a hateful passion down!

ANOTHER VIEW OF KIDD'S "SOCIAL EVOLUTION."

BY JOHN C. KIMBALL.

One of the most widely discussed and severely criticised books of this last year is Mr. Benjamin Kidd's "Social Evolution." And there are, indeed, many things in it to which exception may well be taken; as, for instance, that the interests of the individual and of society are necessarily antagonistic, that progress by the transmission of acquired qualities is inconsistent with progress by competition and natural selection, that there never can be such a thing as a rational religion, and that man has no natural interest in providing anything for the generations which are to come. But it has other points freshly and strikingly set forth, which are worthy at least of careful consideration, some of them bearing closely on great living problems and practical duties; and one of these is the place of the intellect, as compared with the moral and altruistic faculties, in the evolution of the individual and of society.

If there is anything which hitherto has been regarded as indisputably the supreme factor in human progress, the distinguishing characteristic of man over the lower animals, and the department of our being on whose evolution nature is now concentrating all its energies, it is his intellectual endowment. Literature is forever singing the praises of man's "lordly mind" and "godlike reason." The whole immense distance between civilization and savagery is supposed to be due to the difference there is between their natural mental gifts. And, while the Church is regarded as a valuable help in keeping a person, after he has been trained up, from going to the bad, our courses of study in school and college, and our taxes and enthusiasm for popular education, are based almost entirely on the idea that the foremost requisite for making a boy a good citizen and a valuable member of society is to make him a good scholar.

The facts, however, brought forward by Mr. Kidd are very far from justifying any of these views. To begin with, it is quite doubtful whether nature is now devoting any such energies to the further evolution of man's strictly intellectual endowments as is commonly supposed. There was, indeed, a progressive increase of brain in size and capacity through the lower animals up to man; but with man the process seems to have stopped. The skull of the oldest skeleton found on earth is, very surprisingly, as large and well developed as that of the average civilized man living in the world to-day. And Mr. Quatrefages, the well-known anthropologist, discussing a table in which the cranial capacities of different races are carefully set forth, says that its chief value consists in showing into what errors an estimate of their development based upon it would lead us, and that, judging by these measurements alone, we should infer that the Troglodytes of the cave of L'Homme Mort had surpassed all other people. So far as there has been any progress with the natural man, it seems to have been in the convolutions of the brain, and in its consequent activity and quality rather than in its size and calibre. But even here the summit appears to have been reached two thousand years ago in Greece and Rome rather than in our own time. Lecky calls it "one of the inexplicable facts of history that within the narrow limits and scanty population of the Greek States men should have arisen who, in almost every form of genius,—in philosophy, poetry, eloquence, statesmanship, sculpture, painting, and probably music,—attained almost or altogether the highest limits of human perfection." Galton declares that "the ablest race of whom history bears record is unquestionably the ancient Greeks," "their average ability being, on the lowest possible estimate, nearly two grades above our own; that is, as much above ours as ours is above that of the African Negro." And Mr. Gladstone is quoted as saying that he "does not see that progress in the development of brain power that we ought to expect, and that the men of the Middle Ages and of the sixteenth century were stronger in it than our men." Nor is such a state of things any anomaly in evolution or any argument against its reality, as is sometimes supposed.

All evolution is a successive, not simultaneous, unfolding, a carrying on of one deportment to a certain stage, and then a leaving of it to work on others. There are hosts of the lower animals which have not advanced one iota for the last million years. The vertebrate skeleton reached its most perfect form not in man, but in an extinct mammal, part way between the deer and the horse, far back in the Mezozoic age. So, apparently, with intellect. In nature's scale it is the lower animal of man, the vertebrate skeleton of soul, not its crowning faculty. And it was left by evolution ages ago, while attention was turned to other things more important in the making of a man.

Another series of facts pointing in the same direction is the tendency of exceptional intellectual ability in individual parents to run out and disappear in their children. The ambition of all families whose founders have attained high rank to perpetuate their position is a well-known fact of our human nature; and every device of education and careful intermarriage that pride and ingenuity could contrive has again and again been resorted to, yet how utterly in vain! Rome tried it with her Patrician class; "but," as Gibbon tells us, "there was in the reign of Constantine only a vague tradition that the Patricians then existing had once been Romans." Modern Europe has tried it, but, according to the investigations of Galton and Shirley, only five out of over five hundred aristocratic families in England at the present time can trace back their male descent even to the fifteenth century; and, in our own land how few are the cases in which the ability of our statesmen, generals, orators, poets, and religionists is found to have left even its embers in the second and third generations! To get the best cattle, the best sheep, the best animals of any kind, the breeder has to keep their stock pure; but, when it comes to man, the law seems to be reversed. There is no stirpiculture which can produce intellect. Nature evidently is not walking that way. Minds which bear wisdom in ideas see how often only folly born from their flesh. And, when the world is brightened with a Herschel to read the skies, it gets him from an English clodhopper; or a Lincoln to widen liberty, it rears him from a Kentucky backwoodsman.

More startling still, careful investigation indicates that there is very little difference naturally between the intellect of the civilized man and that of the savage, and that our civilization is based on mind in only a very limited degree. At first glance the very opposite of this seems to be true. Compare the products of the one with those of the other, the plough with the stick, the repeating rifle with the rude club, the steamship with the bark canoe, the prediction of an eclipse with the superstition that the eclipsed orb is being eaten up, the complexities of commerce with the barter of beads, the conception of an infinite God with the worship of a heathen fetich; and what, it is naturally asked, are these but the triumphs of civilized intellect, what the differences between them but the marks of man's intellectual progress? Mr. Galton relates that when the Damaras, natives of South Africa, were trading sheep with him for tobacco, each sheep had to be bought and paid for separately with two sticks of tobacco; that, when he attempted to pay for two sheep at once by laying down four sticks of tobacco, it threw the poor dealer into utter confusion,—a confusion which continued till the two sticks of tobacco were put into his hand, and one sheep driven away, then the two other sticks and the second sheep removed; and that, when a heifer was bought for ten sticks of tobacco, it had to be done by his spreading out his large hands on the ground and having a separate stick placed on each finger. At the same time alongside of the Damara was a Spaniel dog which, on having three of her puppies removed from a litter of six, showed evidence of being hardly more puzzled over the problem of how many were lost than he over his. From all of which the conclusion was drawn that the intellect of the man was hardly above that of the dog, and that the evolution from his brain to that of a Newton and Laplace, weighing the earth and numbering the stars, must be of enormous amount.

But in all these cases it is forgotten that what makes the chief part of the difference is the intellects not of the individuals, but of the races and social states to which the individuals belong. The individual civilized man alone does not invent the plough, the rifle, the steamship, the calculus, and

the doctrine of an infinite Deity. He only adds a trifle to what millions of others have done,—how rarely even that; and to take these things, "the long results of time," as measuring the distance between the intellect of the individual civilized man and of savage, is like having a person on the roof of a house take his height there as a measure of how much taller he is than his brother down in the street. When the civilized man is left as a babe in South Africa, what does he know in his manhood of the steamship, the stars, the calculus, and the Deity? while put the savage babe amid the schools and influences of civilized society, and how many are the cases in which he has rivalled in attainment his brightest European mates! Henry George's doctrine about the title of all men to the natural increment in the value of land as arising from what all have done to bring it about has an application wider than any soil,—includes all wealth, all truth, all things. As a recent writer has said, "Nine hundred and ninety-nine parts out of a thousand in every man's produce are the result of his social inheritance and environment." It is this fact which reveals the weakness of Mr. Pullman's claim that, after paying out the market rate of wages, he has a right to everything else which his plant earns. He leaves out of his account the immense plant of society, the product of all past ages,—a plant in comparison with which his own whole town is hardly a cipher, one which is the heritage of his workmen equally with himself. It is the race which holds up on its shoulders the individual men who pluck the apples on the trees of to-day, the brain of the race joined by nature in a partnership with theirs which makes their success possible. What wonder, therefore, that it claims more than a wage share of the fruit! And, inexpedient as utter communism may be with regard to property, there is no denying that it has its side of abstract justice, and that, at any rate, it must be allowed with regard to brains.

Yet, further, it is a noticeable fact that in what is the supreme test of how evolution tends,—competition and the survival of the fittest,—nature does not give the prize, either among individuals or nations, to those that are the most intellectually brilliant. The most successful boy of the family out in the big world is very far from being always the one who is the most successful pupil in the school-room. Who does not know of men in business, in manufactures, in statesmanship, and even in religion, occupying high positions and living grandly useful lives, who could not pass a civil service examination, so far as books are concerned, for the lowest office in their country's government? It has not been Greece, crowning the ages with its intellectual brilliancy, that has shaped most profoundly our modern society, but unknown Judea without ever a scholar; not Socrates and Plato, equipped with all the subtleties of Greek thought, who are the supreme figures in ancient history, but a Judean peasant of whom it could be asked in his day, "Whence knew this man letters?" Of the two great competing nations of modern time,—France and England,—France, as regards pure intellect, was, at the beginning, probably in the advance; but whereas its population in 1789 was over 26,000,000, while that of Great Britain was only 10,000,000, the ratio in 1889 stood only 40,000,000 Frenchmen to 101,000,000 English-speaking people. Who are the leaders in the world's reforms? Not its colleges and scholars, not its educated and intellectual classes. They almost always are to be found in the ranks of their opponents, full of warnings and fears. Mr. Kidd tells us that in England, during the nineteenth century, the educated classes in almost all the great political changes which have been effected have taken the side of the party afterwards admitted to have been in the wrong. In the great anti-slavery conflict of our own country, though we had a Phillips and Sumner very near its front ranks, it was not the scholars, but a printer's boy, who alike wrote its copy and struck off its first edition; not the classic shades of Harvard, but the green banks of the Merrimack which sang its songs. And, in the new movements taking place to-day before our eyes, are we not making the old mistake of measuring their significance by measuring the mental calibre of their leaders,—Burns, Debs, and others,—forgetting this long lesson alike of science and history, that the fittest ones socially to survive are not those necessarily which individually are best fitted up with brains?

But, if nature is not making intellect the

chief feature in its evolutionary work, or scholarship the leading factor in man's progress, what are the qualities it is laboring upon, what the real fitness which is the condition of man's survival? It is this most important question that Mr. Kidd, in the midst of much irrelevant matter, has tried to answer, this which gives his book its very great value. He finds it to be man's social evolution, by which he means primarily not the evolution of society itself, as some of his critics have blunderingly taken for granted, but of man's social nature, or, as he calls it, his "social efficiency." The elements which make up his social efficiency he finds to be not merely sociability and the instinct to herd together, as the word itself might imply, but religion, altruism, public spirit, humanity, probity, strength and energy of character, and simple-minded devotion to duty, those which are concerned in building up society as an organic whole; and very singularly, though he begins with claiming that it is only a supernatural, ultra-rational religion which can do this, he ends with representing its really efficient parts to be that very humanitarianism, philanthropy, reformatory spirit, and sense of duty which nature itself evolves, and which are the very essence of a natural and rational religion. It is the races and nations which have had these social qualities in the highest degree, rather than the exclusively intellectual ones, which have survived in the struggle for existence, and built up civilization; and he shows very strikingly and beautifully how, under the ordinary laws of evolution, this building up out of man's ordinary intellectual materials has been brought about, shows that what has made the existing immense difference between the civilized and the savage nations is not that the civilized ones were originally or are now any better able than the others to invent machinery, discover science, organize trade, institute government, and conceive of Deity, but that by virtue of their finer moral and altruistic qualities they were better able to organize a social state in which the slow, small increment reached from age to age by the intellectual faculties common to them both, have been retained and piled up. Society is like a watch. The ability of a watch to keep time does not depend on the polish and perfection of its separate parts, its hands, dial, mainspring, and wheels; and there is no increase of work on them alone which can make it do so; but with these it depends on the way they are put together and held in place, their adaptation to each other in this way, rather than their independent strength and polish, being the final thing which constitutes their perfection. So, in the social organization, what enables it to measure and record the hours of human progress is not the brilliancy of its individual minds, but their combination into one organic whole. It gives the philosophy of why Nature is no longer at work evolving the separate parts to greater strength and beauty. It would be wasted work, even for progress in truth. What is needed is their better adjustment to each other; and it is on the emotional and moral qualities which do this—love, integrity, conscience, and the like—that through the reaction of society on the individual she is now at work. At work, too, not in vain. Who can read such a book as Lecky's "History of European Morals"—though Mr. Kidd makes no reference to it,—and not see that, while there may have been no increase in man's natural intellectual endowments over those of the ancient Greeks, there has been a very great moral and altruistic increase? And it is here, if anywhere, that we have what Mr. Kidd in his devotion to Weismann fails to recognize,—the transmission in our human nature itself of acquired qualities,—have it in the transmission of what modern Europe acquired from Christianity on a grand scale, have the philosophy given naturally of Christianity's tremendous historic influence, and the surpassing wisdom shown with which it selected its field of work.

This social value of morals has always to some extent been recognized,—indeed, in some aspects has been one of the commonplaces of pulpit preaching; but it never before has been so wrought out and set forth in its supremacy over intellect and in its relation to evolutionary principles as by Mr. Kidd. It almost entirely reverses the old idea that society is best made up of perfect individuals, and puts in its place the very significant truth that the best part of individuals is made up of society,—falls in with the evidences coming from many other sources that what nature is evolving now,

as the only way in which a higher order of men and women can be produced, is the social structure. It justifies scientifically the exceeding attention which the world of late has been giving instinctively to sociology; shows that the proper study of mankind is not the individual, but the social man; and it makes the hope of our race for the future consist not in the number of its extremely brilliant single minds, but in the purifying and lifting up of its whole mass, gives its lowliest member a new importance as being not a cipher in its progress, but an integral and vital part whose raising up will raise at the same time its proudest summit,—reveals that the only sure road even to its future intellectual triumphs is through its social and moral nature.

It throws a flood of fresh light on what, so far as the State is concerned, should be a child's education; explains why, with all its enormous cost, it has so often failed in making him a good citizen. It has laid the emphasis on the wrong set of faculties; has labored in a different line from that of nature; has made as great a mistake as a gymnasium would in giving its chief attention to the improvement of the human skeleton. The intellect is not to be neglected; but social efficiency, the development of the humanitarian, altruistic, religious faculties over and around the intellect, that is nature up to date, that the direction in which our possibilities lie, that what is needed to make a good citizen.

Crowning all else, it gives a new emphasis to the work and value of the Church. In its light, organized religion is not a *passè*, dying institution, as is so often charged, but one which is in a direct line with the present stage of men's social evolution, and is preeminently needed to supplement the exclusively intellectual trend of the school-room. It explains why Christianity and the higher civilization have so long gone hand in hand,—the altruistic impulse given by the one and wanted by the other; justifies in the experience of nations and races the wise injunction, Seek ye first the kingdom of heaven, and his righteousness, and all other things shall be added unto you; re-enforces the doctrine of love as indeed the greatest of the commandments, and gives new significance to the prayer of Jesus for the oneness of his disciples everywhere. It indicates the kind of church and religion needed to do the world's work,—those whose central principles are humanitarianism, altruism, reform, duty; shows that the best way in which to save the individual soul is to save society,—preach on great social questions. And it strengthens the hope that, as the kingdom of heaven is to be built up not by any exceptional, individual sages and saints, but by men everywhere in union with men, so it will be occupied and enjoyed at last by a humanity of which all men are parts.

COMING.

All my life I keep an inn;
  And, for guests, I harbor there
  Faith and charity and prayer,
Servants of a mighty King.

All my life I wait for him,
  Set my doors and windows wide,
  That, when all is purified,
He, the King, may enter in.

All my days I look for him;
  But, till that time come to me,
  Faith and prayer and charity
Make my heart their hostelry.

MARY CHACE PECKHAM.

THE KEYS OF SAINT PETER;

OR, A LIBERAL PROTESTANT VIEW OF THE CLAIMS OF THE PAPACY.

I.

The claim of the papacy of Rome to supreme spiritual and temporal power in Christendom is based upon the following passage of Scripture, found in Matthew, sixteenth chapter, the eighteenth and nineteenth verses: "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." I wish in the present article to inquire whether this passage justifies the claims of Rome, and in a subsequent article whether those claims are justified at the bar of history and nature.

A German writer on the Papacy, in por-

traying the marvellous prestige and power enjoyed by the Roman pontiffs, tells us, in substance, that nothing has yet appeared in the history of the world which in splendor and audacity is to be ranked with the papacy. What a rapid, unceasing development from the humblest beginnings to a world-embracing power such as never before or since has been wielded by mortal man! Firmly established in the chair of Saint Peter sat these venerable men, wearing the triple crown and with the three terrible keys in their hands. Weak and defenceless themselves, they made the mighty and warlike of earth bow in subjection to them. They forced the very princes of this world to abdicate their thrones, removing them at pleasure. They commanded kings to stand barefoot in the garb of humble penitents before their doors, seeking their forgiveness, or condescendingly allowed them to wait on them at table, and to hold the stirrups of their palfrey. They came forth themselves out of the obscurity of common life, many of them born in low estate and poverty. Nevertheless, hereditary emperors kissed their feet, and called themselves the vassals of their will. The day before their elevation they were unknown and unnoticed. The day after they held the reins of the world-government, and decided the fate of empires and peoples. No question of race or nation decided their election. It was hardly known whether they were Greeks or Syrians, Italians or Germans, Frenchmen or Englishmen; but all nations alike obeyed them. In the hour of death none of them knew positively who his successor would be; and yet their empire, seemingly dependent on accident and chance, was as firmly established as the Divine Necessity. Their utterances gave laws to the world. They were more terrible than Jehovah of old. With a single word, "Anathema!" they laid on whole peoples despair and death, and transformed fruitful lands into howling deserts. They had the power of inaugurating war and establishing peace, of founding empires and destroying them. Countries and oceans which they did not possess they gave away to others. Continents yet undiscovered they disposed of according to their will. Beggars themselves, they enriched the princes of this world, and claimed the planet as their own. More than this even, they not only claimed dominion over this earth, but throughout the universe. They decided that this globe was a fixed, immovable sphere, and this against the express testimony of science and the very decrees of God. They arranged the planetary system according to their notions. When the human reason rebelled, they suppressed it, or gave it only so much freedom as suited their purposes. It was but a small measure of knowledge they allowed the mind of man, a smaller measure of liberty. Over man's spiritual nature they held supreme control, swaying his imagination and so playing upon his hopes and fears, ignorance and credulousness, as to assure their sovereignty over his intellect and will.

They were lords of time as well as of space. They thrust man out of whatever earthly paradise he might inhabit, closed the gates of heaven against him, cast him headlong into the abyss of hell and, at their pleasure drew him out again. They canonized certain mortals as saints, lifted them up among the elect of heaven, and permitted them to work miracles for the glory of the Church. Thus they were the judges of the living and the dead, and ruled over both time and eternity.*

Such was the papacy during long centuries of supreme authority and world-wide rule.

Whence sprung this unparalleled, this mysterious personal authority? How did a weak and fallible mortal become possessed of a power greater than was ever before wielded in human history by any single man, and greater, beyond a doubt, than any one man will ever enjoy again?

Come with me into the Church of St. Peter in Rome. Stand beneath that magnificent dome which arches above the crypt with its ever-burning lamps, where, according to tradition, the sacred dust of Peter, the first of the apostles, reposes. Look up at the inscription in mosaic which runs around its frieze. The letters are so gigantic in size that you may read from below the passage which forms our text: "Thou art Peter, and on this rock will I build my church, and I will give to thee the keys of heaven."

*"Ferd. Gregorovius; Grabdenkmaeler der Pæbste," as quoted by H. Lang.

That is the infallible authority, the divine power-of-attorney on which the papacy bases its pretensions, and to which it has ever appealed in confirmation of its claim to the sovereignty of earth and heaven.

Whence came this saying,—which, by the way, is recorded in but *one* of the four Gospels, the Gospel of Matthew? Was it really uttered by Jesus, or did it originate, as certain scholars think, in a later time and circle, when the tendency had arisen in the Christian Church to glorify the apostle Peter through legend and myth, and secure to his supposed successor in the bishop's chair at Rome the primacy in the Church? Again, what meaning had these words in the mind of him who first used them? It would be impossible to answer these questions with any degree of confidence. We only know that the Christian world believed that the great Head of the Church, Jesus Christ, in whom they adored the Deity, had selected Peter from among the twelve to be their chief and have supremacy over them; that he had decreed that Peter should be the first bishop of Rome, and with this exalted dignity had given him and his successors forever the authority to bind and to loose,—that is, in rabbinical speech, to retain or to remit sins, to save the soul of man or to destroy it, and with their keys of office to open heaven and hell to mankind. In this sense they beheld, in the triple mitre and the three keys of the pope at Rome, the symbols of his undisputed rule over the *three regions* into which the ignorance of that day divided the world, —over heaven, earth, and hell.

For more than a thousand years this belief held enthralled the minds of men, and assured the sovereignty of the popes of Rome. Then came the hour of emancipation. The dream of the centuries melted away in the clear light of newly awakened intelligence, the fanciful myth of papal authority paled before the truth of history; and the Roman see, unable to resist the assaults of a free science which disproved its claims, abrogated its pretensions, and exploded its mysteries, began to crumble and weaken and totter to its fall. A better knowledge of the universe, an enlarged conception of the divine government, freed mankind from the delusion and terror to which it had so long been subjected. Henceforth the enlightened man found heaven and hell no longer in any threefold division of the universe, but in his own soul; and the keys to them not intrusted to any earthly potentate, but in every man's hand to open or to shut, to bind or to loose, as he might elect.

These great ideas of free salvation through individual faith and the universal priesthood of all believers were embodied in the Protestant Reformation, and, together with the general circulation of the Scriptures for unrestricted examination by the people, struck the death-blow at the pretensions of the papacy. For, when the people began to read the Bible for themselves, they easily saw in what a tissue of errors and fictions the claim of papal supremacy consisted. This very passage which forms our text, so mysterious and awful to the believer when taken by itself, lost its authority and terror when read in connection with other utterances and events in the gospel story. The words "Thou art Peter (Petros), and on this rock (Petra) will I build my church," are capable of various interpretations when considered in the light of other passages Elsewhere in the New Testament *Christ* is called "the only foundation which can be laid" (1 Cor. iii. 11), the "headstone of the corner" (by Peter himself in Acts iv. 11), as if the apostolic writers were quite unaware of any such exclusive distinction having been conferred on *Peter*.

Jesus, no doubt, depended greatly on Peter to spread his gospel and build up his cause on earth. This is not only shown by his indicating him (or, as many interpreters hold, Peter's *faith*, which had just been so notably displayed) as the rock on which his Church was to be founded, but is also a natural conclusion from the character of Peter himself, and the leading part he plays in apostolic history. Peter was a man of intense and striking individuality, a singular blending of strength and weakness, faith and fear. He was always foremost among the disciples to speak and act. Hence Jesus naturally looked to him to become a pillar of the Church, and by his faith and fervor to "strengthen the brethren" in the hour of trial.

But all this does not imply that Jesus depended wholly or in any extraordinary

degree upon the personality of Peter to assure the spread of his gospel, or that he invested him for this purpose with any superior rank or authority over his fellow-apostles. Jesus was a keen judge of human nature, and knew the weak as well as the strong sides of Peter's character. Peter was no "rock" in the eyes of his Master when shortly after Jesus felt called upon to rebuke him with those terrible words (Matt. xvi. 21–23): "Get thee behind me, Satan, thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men." Again, Peter was no rock when in the high priest's house he denied his Lord out of sheer cowardice (Matt. xxvi. 69–75); nor yet when, in later apostolic times, in subservience to the narrow policy of the Jewish wing of the Church, he was unfaithful to his own highest convictions, opposed the necessary world-historic development of Christian truth, and drew upon himself the stern rebuke of Paul (Gal. ii. 11–21), who accused him of falsehood, hypocrisy, and thwarting the will of God. This frank criticism in which Paul indulged does not look like an acknowledgment on his part of the primacy and sovereign authority of Peter.

It is true, Peter fulfilled in great degree the expectation and prophecy of the Christ. Largely through his devotion and labor the mother Church at Jerusalem was founded. This, and the fact that he was the first called of the disciples, made it appropriate to place his name at the head of all lists of the twelve, as is done in the New Testament. But in the later history of the Apostolic Church his influence seems to have waned. In the Jewish branch of it we find James, "the brother of the Lord," occupying the foremost place, while among the Gentile Christians the influence and activity of Paul are far more conspicuous. It was John who was the beloved disciple, and whose name is especially glorified in the fourth Gospel. The whole history of the Apostolic Church shows not a trace of the spiritual lordship or primacy of Peter.

Indeed, in the Bible the word "Church" is never used to signify a hierarchy in the Roman Catholic sense. It always means an assembly or congregation. No such office as that of bishop, in the Romish sense of a life-long tenure and supreme priestly authority over the whole congregation, is to be found in the early Church, from its institution down to the time of Nero. The first church officers mentioned in the New Testament—the deacons (Acts vi. 2–6)—were ordained by all the apostles in common, not by Peter alone. So, again, when earnest teachers are needed in Samaria (Acts viii. 14) the apostles exercise their collective authority, and send Peter and John thither.

Still more significant is the testimony afforded by the council or synod of apostles mentioned in the fifteenth chapter of the Book of Acts. Peter does not preside over it, as he would naturally have done if he had been recognized as primate. He defends his own course like a private member of the congregation; and James is the one who proposes the compromise which is finally adopted by the apostles, elders, and congregation in settlement of their differences.

Once more, while Jesus may have intended to make Peter prominent in the apostolic circle, it was entirely without any idea of his supremacy or rule over them. This is shown by the striking incident, narrated by the Synoptics, that on one occasion when the disciples were disputing on this very point—who should be greatest in the kingdom of heaven (Matt. xx. 20–24)—Jesus, instead of solemnly putting forward Peter, as he would naturally have done if he had destined him for the primacy, rebukes their selfish contention by placing a child in the midst, and telling them, Of such is the kingdom of heaven. Christ himself recognized no supremacy. He said: "The princes of the Gentiles have dominion and great authority over them. But it shall not be so among you; but whosoever will be chief among you let him be your servant." And Jesus, to give them an example of this humble service, performs the menial office of washing their feet.

What a flat contradiction is all this to the Roman Catholic interpretation of the gospel! What a terrible arraignment, indeed, of the worldly pretensions of the Roman pontiffs, and their ceaseless demands for temporal and political power, is contained in the whole career and teaching of Jesus Christ!

Such is the result of an honest and im-

partial review of the Bible testimony on the subject of the spiritual primacy of Peter, and the supreme authority through him of the popes of Rome. This claim is disclosed to be entirely unfounded, a fiction built on the most slender basis of fact, a myth which dissolves into thin air at the first dawning of an enlightened reason and conscience. I do not wonder that the Catholic Church does not want its laity to read the open Bible, since it leads inevitably to conclusions so fatal to its claims.

Having thus examined with sufficient fulness the claim that the primacy of Saint Peter, and through him of Rome, has a New Testament foundation, I shall in a second article (as I intimated at the beginning) inquire whether that claim has any solid basis in history or reason.

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THE USE OF LIBERTY.

There can be no doubt that the words "liberty" and "liberal" are very much abused terms, especially as used in connection with religion. Rev. J. T. Sunderland has made this very clear in his admirable paper on "True and False Liberalism,"—a tract which ought to be widely distributed through all our Unitarian congregations. Genuine liberty is a priceless possession; but that which usurps the name, and passes for it among a great host of so-called "religious liberals," is a delusion. As a denomination, we suffer very seriously in our power to impress the world with the value of our religious faith and ideals, through a very prevalent misrepresentation of an idea or experience which has given its distinctive title to the particular type of religion that we represent. We are unfortunate as a denomination in being an easy prey—especially in our younger churches, and in the first stages of their life—to all sorts of religious faddists. We have tried too often to combine elements that cannot possibly be organized into a stable-working body. We have probably learned our lesson, so far as this mistake is concerned. We shall doubtless profit by it in a wiser use of our energies and resources in the future. But it is not this evil that I have in mind now. It is one of a more serious character, and one that affects those who have never exercised their minds sufficiently upon the great and deep questions of religion and life, to run any risk of being either faddists or enthusiasts. There is a class of people who rejoice in the name "liberal Christian" or "liberal religionist," who yet know little or nothing about religious freedom, as Jesus used the term.

It is undoubtedly an immense advantage to have been born into a home and a community where the atmosphere was that of intellectual freedom, where narrow and cramping ideas and traditions did not prevail. It is a priceless blessing to have been associated in childhood and youth with minds that were broad and hospitable to truth from all quarters, and tolerant in their treatment of ideas that differed widely from their own. It is a vast advantage not to have had one's mind dwarfed and bandaged in childhood by religious creeds and dogmas that try to shut up the infinite truth into some narrow definition. All this is certainly a great advantage. And yet it is but a *negative* advantage: it is a splendid opportunity; but in itself it is nothing more. It may be used to magnificent purpose, or it may be neglected or even abused.

Real religious liberty implies an intelligent grasp of truth. It means that truth is taken up and assimilated into the life.

Coleridge speaks of great truths being sometimes bed-ridden in the dormitory of the mind,—not used as vitalizing and constraining forces in the life.

It is in this respect that so many who class themselves as religious liberals fail: they fail in any serious endeavor to embody in their lives the great truths that they are supposed to believe. The fact is that they have not got beyond the negative stage. Their minds are cleared of what they consider "belittling superstitions." The ground is freed from the rubbish and débris of the old building; but no new and grander structure has taken the place of the old. Now, there is something infinitely higher and more important than this negative freedom, if the expression may be used. It is the possession, the assimilation, of great positive truths that act as motive forces, shaping and directing the life continually. It may be seriously questioned whether the advantages that belong to the man who is born into the grand inheritance of a liberal

home and liberal influences are not more than offset by the experience and the joys that come to him who has had to find his own way out into the light and liberty of truth through the mazes of prejudice and superstition.

One thing is certainly true: there is, in the case of those who have had to purchase their freedom at a great price of struggle and suffering, a higher appreciation of the value of the truth; and there is often a far greater enthusiasm for its diffusion in the world. The liberal by birth and tradition cannot always understand or appreciate this enthusiasm, and probably he cannot always sympathize with it. He has possibly never passed through any serious transition in his own belief.

The writer once heard a good lady, who inherited all her religious ideas, express her surprise, if not her amazement, at the mental agony and struggle which the author of "Robert Elsmere" represents her hero as undergoing in his process of religious liberation. She had never passed through any transition in her own religious ideas. She had simply accepted the traditions of her own "elders." But there are vast numbers of earnest men and women to whom their religious faith—whatever it may be—is a matter of very profound and real conviction. It takes deep root in their intellectual and moral being. To such people it means something terribly serious and painful to have the foundations of their religious faith removed. And this is especially the case when the higher truth that is to take the place of the old error has not yet found its way into the mind. When a man has sincerely based his religious faith upon the traditional doctrines regarding the authority and infallibility of the Bible, the deity and atonement of Christ, and all the other doctrines of the older forms of Christianity, and when he suddenly, or gradually, as is more frequently the case, finds that those doctrines are no longer tenable for him, it means an agony of suspense and doubt,—a painful spiritual struggle that none can fully appreciate except those who have passed through a similar experience. And so neither can the stranger to this experience appreciate the joy with which the light of the new faith in God and man breaks upon the mind and heart of him who has been groping his way in the darkness and earnestly longing for the day. It is the joy and enthusiasm of a new faith, a new and mighty hope, a new interpretation of the meaning and purpose of life, and—best of all—a new devotion and consecration of his individual life to the service of the truth that has made him free.

Such a joyous and vital apprehension of the truth is what we need more than anything else to make our churches prosperous and our denomination a power in transforming Christendom. W. H. Ramsay.

Salem, Mass.

RECOMPENSE.

"What is the guerdon of patience?"
I ask the tranquil sky;
And the steadfast stars make answer,
"*More* patience by and by."

Charlotte Leech.

THE KING'S GARDEN IN THE NEW YEAR.

BY WILLIAM BRUNTON.

The King's garden, as we might expect, was surprisingly rich and beautiful. Everything was there to please the eye, to delight the ear, and fill the soul with gratitude. There was no lack of anything pure and precious; the wonder of it was unceasing; the mind could not behold all the pictures of grace and interest before it, because they were so many and ever being made new. It spread over the hills and far away down to the borders of the sea, and along to where the land was lost in the circle of the sky, so that it was said no man had gone to the end of it. The seasons were, beyond doubt, as varied as the heart could wish, and brought with them changes of fruit and flower, of tree and shrub, which were a marvel of joy.

The King's children, of course, had all this for their own. It was portioned out to them, so that each had enough and to spare; and each was responsible for the good thus bestowed,—he was to care for it and keep it in perpetual beauty. And this was their happiness and reward. It gave them satisfaction and inspiration to toil, to plan and have such success as ever attended them. They built for themselves homes in happy valleys or on lovely mountain sides, and the world went well with them.

There were three hundred and sixty-five paths leading over the realm; and they walked every year along these pleasant ways, making a circuit as round as the harvest moon. A strange thing it was when you consider it, that they were always eager for the journey. As soon as their feet touched the new way, they were shod with strength to pursue it, roses bloomed at their side, birds sang in the air, brooks came rippling from the hills and quietly stole through the meadows. From morning to sunset visions of gladness met their gaze such as no words can fully express; and then the twilight found them in the happiness of home.

This was romance, you will say, making music of life, letting it run as a poem whose words seek others that follow—because there is the rhyme that completes them! Well, I am aware of this: it was all that, and more. Their souls had a continual feast, their hearts were pure and therefore blessed, and the King had constant communion with them. They saw his signals of good will and peace flush the sky morning and evening, and they awoke in his bliss and sought their rest in the beauty of his smile.

Oh! it was wonderful, this idyl of the years. Truly it was like heaven, though found under the shadow of the sky,—and all because their hearts were strong and free from bitterness and complaint. They bore with them a charm against what we call sorrow and care. They saw that all things worked together for good, with their faith and hope. How could there be any evil, with their Father to watch over them? They rested in his strength, they assured themselves constantly of his loving interest. They had burdens to bear at times, but they were light because of the power that fed them. They had disappointments, as we name them; but, like the raindrops on the grass, each turned to a gem, and fed the leaf on which it fell.

As they increased in numbers, they increased in joy, because they were taught brotherhood and helpfulness. And this was easy to them, because they knew the treasury of the King was equal to all their needs. One delighted in the good of the other: he extended the right hand of help and friendship most willingly, and it was a fair sight to see.

You say this could not last forever. Why not? These children never died, strange as it may seem. They had no thought of what we call death, because the world in which they lived was so alive, their thought was so alive, their affections were so alive, their whole nature was so royally blest with assurances of hope, and their Father ever was and ever was to be; and the child enjoys the life and the gifts of the Father. But this befell: when they had known the ways of the garden and seen its summers many years, they were led to the edge of a stream whose path was burnished gold, because it lay in the heart of the sunset, and then upon that glorious tide they passed to islands out near the edge of the sky; others walked to the foot of a hill that seemed dark for a while, and they knocked at an iron gate which noiselessly opened, and then the way was fair as the morning. It was a delightful thought to them, and was looked forward to as the supreme blessing life had to give.

And it is even so to this day, if we would believe it, and true every day; for the King's garden is time, and the King's children are men, and the days are the paths we willingly tread, and age leads to paradise whose beauty surpasses that of the isles of the sea, and is as summer born out of summer, a revelation of the new wonder of our King!

NO UNITARIAN NEED APPLY.

An anti-Unitarian crusade is at present raging in London. Mr. Athelstan Riley, a young man of wealth, a graduate of Oxford, and also an ardent High Churchman, is endeavoring to induce the London School Board to impose upon its teachers a religious test. His aim is to keep out all Unitarians. And, as the Board controls over eight thousand teachers, it will be seen that it is no unimportant matter.

The creed by which Mr. Riley hopes to exclude us is this: Every teacher will be required to teach, as fundamental principles of the Christian religion, "a belief in God the Father as our Creator, in God the Son as our Redeemer, and in God the Holy Ghost as our sanctifier." It will be observed at once that this is a new and original definition of the Trinity, containing not the slightest hint of the three in one.

We all believe that God manifested him-

self in his Son and in his Holy Spirit; that Christ was divine, and filled with the Holy Ghost, as every saintly soul is.

"It is, indeed, incredible," writes Mr. W. T. Stead in the *Review of Reviews*, "how any human being versed in the early history of the Church and the controversies which raged round the Arian hypothesis could possibly imagine that this creed would be a bulwark sufficiently strong to stem the tide of the Arian heresy.

"Let us look for a moment at this definition. Is there anything in it which would prevent any Unitarian from accepting it as it stands? . . . Mr. Riley himself does not find anything in the extreme Protestantism of the Thirty-nine Articles inconsistent with his position as a sacerdotalist.

"The evangelical clergyman does not find anything galling to his conscience in the plain teaching of the rubrics, as to baptismal regeneration or as to the power of absolution vested in the parish priest.

"Neither does the Broad Church rationalist, who regards with equal pity and good-natured tolerance both the sacerdotalist and the evangelical, find anything to disturb his peace of mind in all the formulas of the Church.

"Why, then, should it be taken for granted that Unitarian or other teachers will not apply the same interpretation to this creed?

"There is not a Unitarian in the land who would not admit the divinity of our Lord. They would admit, too, that he was the Son of God, and that he was divine; nor would they find it necessary to assert in explanation of their position that they regarded all men as sons of God, and divine.

"The reference to the Holy Ghost would present no greater difficulty.

"When I pointed this out to Mr. Riley, he said that, if teachers arose with such sophistical notions as to make the test non-effective, he would be ready to go further.

"I made the obvious remark that there is no 'halting place between where we now stand and the Athanasian Creed.'

"'Well,' replied Mr. Riley, 'it is a very good creed. I have no objection to the Athanasian Creed, although it is not a creed to teach children.'

"'No,' said I; 'but history shows us *that*, as the outcome of any attempt to preserve Trinitarian Orthodoxy by means of formulas. You have put your foot on the inclined plane which will lead you there, and nowhere else.' . . .

"Mr. Riley, nevertheless, believes that Christian faith can be inculcated by the teaching of dogma.

"When I ventured to point out that belief, real faith,—and unreal faith is worth nothing,—implies the realizing consciousness of the presence of God, which, if it were sufficiently intense, would take away all desire for sin,—for it is only when we cease to believe in God that we can possibly sin,—Mr. Riley at once replied that this was not so; for in that case there could be no Christian faith held in the world, for we are all sinners. Besides, is it not written, The devils also believe, and tremble? To this the obvious reply was that faith of that kind, the diabolic faith, a merely intellectual creed, could be taught undoubtedly, but with no better results on the lives and morals of the children than it seemed to have had among the trembling fiends.

"Mr. Riley, heroically logical, declared that he would prefer to teach the children a faith that was held in common with the devils rather than not teach them anything at all. His sense of humor, however, was quite sufficient for him to enjoy the suggestion that 'Vote for Riley and the Faith of the Devils' would not exactly be a recommendation to the electors of his district."

The outcome of all this is that Unitarian views will greatly spread, the only thing necessary to this end being to make them known. H.

THE CREED OF A LIBERAL JEWISH RABBI.

Searching in my deepest depth for my belief, I find this to be an honest statement of my creed: I believe in the love of man and in the love of God. I believe in service human and in service divine. I believe in labor as manly, and in duty as godly. While proudly acknowledging my Israelitish descent, and my and the civilized world's indebtedness to Judaism, and while eager to maintain my historical identity with that people and faith, still I believe that all people are my brethren, and that my God is all peoples' God. I believe in extending the hand of religious fellowship to all who be-

lieve as I believe, no matter what their descent or what their prior creed, and the hand of social fellowship to all who think and act as I do, no matter what their creed or condition. I believe in doing as I would be done by. I believe in obedience to the laws of God as written in our hearts, to the laws of nature as inscribed in the universe, to the laws of man as enjoined in the codes and scriptures. I believe in a weekly Sabbath for rest, recreation, and worship. I believe that all men have a right to social and intellectual and moral and religious freedom. I believe that it is all men's duty to acquire knowledge and to foster it, to love progress and to further it. I believe in the inviolability of life and property, in the sanctity of the home and of the family ties. I believe that the good of all Bibles may be accepted, and that the evil of all scriptures may be rejected. I believe that the good example and precepts of all religious teachers may be followed, no matter what their race or nationality, and that their evil example and precepts must be shunned, even if they are of our own faith or folk. I believe that virtue and sin will ultimately meet with their reward. I believe in the supremacy of reason over faith, of inquiry over credulity. I believe in forms and ceremonies, when they are accessories to awe and reverence, when they stimulate the mind to right thinking, and the heart to right feeling, and the hand to right doing. I believe that ignorance is a curse and should be extirpated, that tyranny is a crime and should be eradicated, that fanaticism is a vice and should be uprooted, that war is a mortal sin and should be expunged. I believe that happiness is the highest good, and that peace and good will are the best means for its attainment.

Tersely expressed, I find I believe in the fatherhood of God and the brotherhood of man, in the Golden Rule, in universal peace and good will, in the supremacy of the spirit over the letter, of reason over faith. I recognize nothing new in this creed. I find that it is an old, old creed, as old as Christianity,—ay, more ancient still, as old as Judaism. And what is better still, expressed in this form, I recognize it as the very essence of both Christianity and Judaism.

Turn to the New Testament, read the teachings recorded there, which may be fairly regarded as the precepts of Jesus, and you will look in vain for doctrines of Trinity, Original Sin, Total Depravity, Immaculate Conception, and the like. But over and over again will you read of him condemning war and strife, castigating the miser and hypocrite, rebuking the letter-worshipper and fanatic, sympathizing with the poor and suffering, praising the lowly and the meek, extolling the pure and the righteous, commending the charitable and the merciful, applauding them that give blessing for curse, good for evil, them that love others as they love themselves, them that do to others as they would have others do to them.

Turn to the teachings of the other and older prophets of Israel, as recorded in the Old Testament. Discriminate between their temporal and local injunctions and their eternal and universal commands. You will look in vain for the religion that concerns itself for the kind of food you eat or raiment you put on or in what language you worship. They are earnest men, they live in serious times, and they have earnest and serious work to do. They have to hurl their scathing invectives against the tyrannies of kings, against the corruptions of priests, against the crimes and vices of men. Justice, not dogma, is their religion. Right-doing, not ceremony, is their creed.

"Down with your ceremonies," they cry aloud. "God cares not for your feast-days nor for your fast-days, nor for your sacrifices nor for your vows; but he does care whether you give bread to the hungry, clothes to the naked, light to the erring, comfort to the sorrowing, whether you defend the weak or break the fetters of the oppressed."

"Cease bothering yourselves how to bow or bend, how to quake or shake. Rather see to it that you walk righteously and speak uprightly, that you abhor bribe and despise oppression, that you deal honestly with your fellow-men, that you do not enrich yourselves at the cost of the poor, nor indulge your appetites at the ruin of the helpless."

"Don't slay the pleasures of this life by looking for something better by and by. Live your best life here. Make your best heaven on earth. Beat your swords into ploughshares and your spears into pruning-

hooks. End war forevermore. Build houses, and live therein. Plant vineyards, and eat the fruit thereof. Let every man sit under his own vine and fig-tree, and let every man enjoy the reward of his own handiwork."

"Cease flattering yourselves that you alone are the chosen of the Lord. The world is large, and the people thereof are many, and all are the children of God; and God is the Father of them all, and all must be your brethren, and you the brothers of them all. As thy God is their God, so must thy good be their good, thy law their law, thy right their right. As there is but one God above, so must there be but one mankind below; and torn up and thrust aside must forever be every bar and obstacle that stands as barriers between man and man, between brother and brother." Thus I find that I am a Jewish "prophetist," I am a follower of Isaiah, Micah, Amos, Malachi, and of the other prophets of Israel. There is much truth in what Renan says, that "Jesus and the apostles merely repeated what Isaiah had said." Thus "prophetism" is the common creed of the rational Jew and the rational Christian. Why should not the two join hands in hearty and general co-operation?

RABBI JOSEPH KRAUSKOPF.

Philadelphia, Pa.

WORRY.—If we said our prayers one-half as faithfully as we render homage to a certain little heathen God enshrined in every home and heart, we should stand a fairer show for heaven than we do now. There are hosts of people who offer continual sacrifice to this alien god, the wrath of which neither is, was, nor ever shall be appeased. These people take no comfort in anything a kind Providence sends in their way just because of the unappeasable little monster who sits over against every good thing in life, like a bat in the moonlight. Upon the palm of its hideous hands, in characters worn deep like the channel wrought in a human face by uncounted tears, and upon its brow in lurid letters that glow with a baleful light is engraved its name; and that name, translated, reads, "Worry!" It compels obeisance from the wisest, and exacts the devotion of Gentile and Jew alike.—*Chicago Herald.*

NEW YEAR GREETINGS.

To the Editor of the Unitarian:—

In response to the note that comes to me from your office, asking me to send you for publication "a word of New Year greeting and encouragement to the many faithful workers in the Unitarian Church throughout the country," allow me to say that, while I have nothing at the moment to say "officially," I am very happy to respond. The position which I hold makes me for the time the voice of the churches. I also am the listening ear waiting to gather and repeat the messages of love and inspiration which run from mind to mind and from heart to heart. Most happily and joyfully I can report to our scattered fellow-workers that there are many signs of expectancy, that since the Conference at Saratoga there are in our conferences and churches the stirrings of a new life. We begin to ask and expect greater and better things of ourselves and of one another. The omens are good for a Happy New Year of earnest and successful work together.

Thanking you for your kind invitation, I am, Yours very cordially,

GEORGE BATCHELOR,
Secretary of the American Unitarian Association.

To the Editor of the Unitarian:—

It is only within ten or twenty years that the Unitarian churches of America have condescended to call themselves the Unitarian Church of America. We Unitarians are the pure Independents of America; and at this moment the ministers of our extreme right would say, each in his own congregation, that he occupies exactly the same position as is occupied by the Pope of Rome, who is simply the minister of the church of Rome. But within ten or twenty years the phrase "Unitarian Church" has been generally accepted among us, and does not now quicken protest or remark when it is heard in Unitarian circles. I think it was first used by Sylvester Judd, the author of that striking American novel, "Margaret," a man who understood the religious relations of America as well as he understood its social relations. His sermons and other theological papers are still prized by those who know them, as of the first value.

Almost any Unitarian would tell you that

the practical creed of every-day laymen in all the Protestant churches of America is Unitarian. We really believe that it is only the clergy of the evangelical churches who believe in the doctrines of the Westminster Confession. For the rank and file, we really think that their religion would be summed up in the statement that they believe in God and worship him, that they believe in heaven and hope to go there, and that they try to do right among their fellow-men, and that they believe that Jesus Christ was a teacher sent from God to tell men to do this. I said this to a large audience of Presbyterians in Saratoga last September. As soon as I had done, a Presbyterian clergyman came to me on the platform, and told me that I was right in this statement. Since that time I have had various attacks upon that sermon sent me from different Presbyterian journals. No one has yet ventured to say that the laymen, by and large, of the Presbyterian communion, believe in the Westminster Confession. The Unitarian Church of America is not dissatisfied with this position. We believe that in the long run the laity of America will insist that the pulpit shall express the doctrine which, on the whole, the laity have come to.

So far as our own very modest organization goes, our great Convention at Saratoga showed courage and confidence. I was at that time the chairman of our National Council, which is the executive committee of that Conference. In my report I said that the increase in the number of our churches is in a larger proportion than the increase in the population of the country. I said that we were more fortunate than the other Protestant organizations of America, who have one creed for the clergy, and another for the laity. I said that we had received into our fellowship, since our last meeting, forty-four clergymen who had come to us from other communions because they were dissatisfied with the restraints of the creeds imposed upon them there.

The Unitarian Church knows no creed; but at the Conference at Saratoga, by a unanimous assent of two thousand people, laymen, lay-women, clergymen, and clergy-women,—an assent which was very real,—the Conference, which represented the whole nation so far as our churches were concerned, united in this statement, which must not be called the Unitarian creed, but may be called the Unitarian motto: —

These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

This statement was especially satisfactory because we had been charged, even in some journals of wide circulation, which were ill-informed, with having "struck the Christian flag." On the other hand, the Unitarian Church supposes that it represents, more distinctly than any other communion, the methods of the simple churches which were founded by Paul and the other apostles in the first century.

In the pressure of financial embarrassment our constituents have felt that their first duty is to their religious institutions. The contributions, therefore, to our missionary funds have steadily increased, although the country has been under the pressure of severe financial difficulty. It is, I think, a peculiarity of our churches that they very seldom contract debts. The exceptions are generally in the case of newly built churches, who are provided for by a society which we call the Church Building Loan Association, so that the creditors are within our own missionary organization.

EDWARD EVERETT HALE.

To the Editor of the Unitarian: —

Dear Sir,— You have asked me, at the opening of a New Year, to write a few words of encouragement and cheer to the friends of our common faith, many of whom are struggling, often against serious difficulties and much disheartening failure, to uphold an active, progressive, liberal Christianity in this age. The task you have put upon me is a pleasant one.

The outlook for our churches was never brighter than it is to-day, and despite the prophecies of excellent outsiders, who always know more about us than we know about ourselves, and who constantly burden us with their counsel, the deep religious life that is in us was never more vigorous, more positive and triumphant, than it is at this moment. For the first time in our history our ranks are closed, and we carry a flag

which is the symbol of union and strength. We have no discords, no grievances, no hidden sources of weakness and dissension. The old habit of morbid self-dissection and self-depreciation that chilled us to the quick is either dead or dying, and we are beginning to think less of ourselves and more of the splendid faith and work which are our best inheritance. This, to me, is a hopeful sign. It is fuller of promise than anything that has come to us since the days of Dr. Channing. The last conference at Saratoga sounded the death-knell of bickering self-criticism and morbid suspicion and mutual jealousy, and welded us together as never before in a bond of genuine Christian fellowship. The age of controversy is over,—"not that we have already attained, or are already perfect," but somehow we stand on a higher spiritual plain, and breathe a more bracing air, and find ourselves more completely possessed of truths which before we dimly saw and feebly grasped. Now, if we are faithful, our nobler church life must begin. Without undervaluing the past, it would seem as if something fuller and richer ought to spring out of the new and better conditions.

The great opportunity which has come to us is a clarion call to service and sacrifice such as was never sounded in our congregations before. We have a positive and helpful Christianity to offer to our age, which distinctly answers many of the grave questions of devout and earnest people, and pacifies with conviction much of the religious unrest of our time. We have it in our power, if we earnestly lay ourselves out for the work, to touch the hearts and lives of the masses, and make our churches the spiritual homes of strong men and women to whom a helpful and sympathetic religion is still a living power, and of more vital consequence than anything else in life.

Let us have done forever with the complacent fallacy that such liberal Christianity as we possess is for the cultured few, and that a slim attendance on our ministry is no reproach. Truth is not to be gauged by counting heads; but it always seems to me that there must be something radically weak or wrong in our way of presenting it, when it does not captivate and magnetize the people who hear it or read it. It will prevail only when we make it prevail, and the extent of its power will be found to be commensurate with the support we give to it. Let our devotion to it be listless and cold, and our sacrifices for it be few and meagre at best, and the result will be apparent,—a dull, stagnant, unprogressive life, propped up by doubtful expedients which cannot save it in the end from spiritual atrophy. But let us clasp it to our warm hearts as a thing precious to us and to our families and dear to mankind, let us hold it faithfully, and do all within our power to make it the vital thing in our homes and churches, and then the day of Pentecost will be fully come.

What if so many are lukewarm in our congregations who ought to be in dead earnest; what if worldliness chills the hearts which should glow with religious enthusiasm; what if some of the young people in our parishes are often thoughtless and superficial, to whom Christianity, and apparently everything for which it stands, counts for nothing, and does not even remotely touch their lives; what if political life is a vicious scramble for pelf and power; what if so-called fashionable society be largely a gilded vanity and selfishness; and the common life around us be full of wrongs that go unrectified, of evils which cry aloud for redress, of plaintive miseries that make our hearts ache as we think of them, and shameless vices that fill us with indignation? These only summon righteous men and women to more unremitting service. Our churches are here to deal wisely, thoughtfully, humanely with just such conditions. Their very existence in our midst justifies our right to be, and sanctifies the minister's calling. Why, the very thought of these perils to human life stirs the blood of a Christian minister as nothing else does, and ought to fire the hearts of his parishioners to patient and unwearied well-doing. Do we sufficiently realize the moral magnitude of the work of a strong Christian church in every town or city? When we think of what we can do to help this church or that, to uphold a weak one or plant a new one in some centre of industry and population, does it occur to us that we are supporting the noblest institution in modern civilization?

A church that is really worth the name, and that is doing ample spiritual service

where it stands, that constantly feeds the better life of fifty or a hundred or a thousand persons, and helps to keep their lives clean and sweet and pure, sensitive to every good influence from on high, and ready for any helpful human service, has no peer among the institutions of this or of any other land. Your free libraries, gymnasiums, clubs, and resorts of pleasure, excellent as they doubtless are, cannot be compared with it for a moment. It has no equal as an instrument of spiritual culture; and, if we better understood its beneficent and beautiful power over the whole of life, we should give to it a deeper devotion, and make sacrifices of time, effort, and substance such as we have never made before.

Take courage, then, at the opening of another year! Seek fresh consecration, resolve upon more strenuous and enthusiastic labor, put forth every legitimate effort to bring within the church all who are seeking religious fellowship, and those who, having once enjoyed it, have somehow drifted outside its influence; make the church a busy hive of spiritual industry; care for the young, visit the sick, relieve the poor; and do all with a cheerful spirit, as unto God, and not unto men. Here it seems to me, as I look back upon twenty-seven years of an active and laborious ministry, lies the true secret of power and prosperity in the church. Art, said Michael Angelo, is a jealous mistress. Religion is more so. It demands undivided and eager affection.

It is impossible to think of the immediate future of our group of loyal churches without thinking tenderly of one noble spirit who for years past has been the mentor, the quickener, the inspirer of us all,—the late Dr. Grindall Reynolds. When our affairs were tangled, he unravelled them; when our energy flagged, his stirring word provoked us to new enterprise; when we thought we were sick and feeble, his sanguine temper dissipated the illusion, and brought us back to our right mind; when our gifts to the common faith were inadequate and unworthy, he touched the springs of generosity in our hearts and made the desert blossom like the rose. He has gone; but his spirit still survives. There are faithful men who will take up his work where he dropped it, and carry it on to even greater issues than any that entered into his brightest dreams. Our institutions, our literature, our philanthropies, beseech us, in tones to which we cannot turn a deaf ear, to put on the whole armor of God and fight the good fight of faith.

Siren voices on every hand may tempt us in this direction or in that; but let each one of us, thinking of the free and noble faith committed to our keeping, say with the apostle Paul, and say it as if we meant it, "One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Yours faithfully,

JOHN CUCKSON.

To the Editor of the Unitarian:—

To the Unitarians of America the year 1894 has been made memorable by their uniting in a profession of the religion of Jesus, as summed up in love to God and man. What will the Unitarians aforesaid undertake to do, in order to make 1895 an acceptable year in the sight of heaven and earth?

In the first place, a right answer to such a question would seem to call for some *thinking*. God is not served nor is man helped by our merely rushing about and making a noise. The best results of human effort come from the persistent direction of force along well-considered channels to wisely chosen ends. To love God is to love good; and we must love with all the *mind*, as well as with all the heart and strength. The artist Couture advised his pupils to spend twice as much time in getting a clear conception as in trying to put it on canvas.

It is quite safe to predict that the best service of the new year will be rendered by the men and women who think before they speak and deliberate before they act, and that the greatest proficiency in personal growth will be attained by those who meditate most deeply on noble themes. It will not be given us in the same hour what we ought to say, if we waste all the other hours in idle and heedless ways, or in rattling and frivolous pursuits. But the time spent in the closet, with shut door, will qualify us for all open and public activities or exposures in the church and in the world.

Thoughtfulness is a leading factor in the building of character. If Unitarian culture has produced a remarkable proportion of noble men and women, it is because intelligence, or mental activity, has been stimulated and directed by the presentation of truth, and by appeals to the rational faculty. If we are to keep up the succession of such men and women, there must be among us a habit of serious and solid reading, digested by reflection. We must feed our minds with nutritious diet, and train them by active exercise. A noble layman, honored for all patrician virtues, was the late Judge Howe of Northampton. On his death-bed he said, "If I could live my life over again, I would give more attention to the cultivation of my mental faculties."

Loving thought is called for also in the work of each church and on the part of all the members. Does the good cause languish? Are parish affairs going at loose ends? Does there seem to be little progress and little satisfaction? Very likely it is because nobody cares enough about the affairs and usefulness of the church to do the necessary thinking and planning. What would become of your worldly business if you treated it with the same kind of neglect and indifference? If the year 1895 is to witness an improved condition of the churches and a revival of true religion, it will be due in large part to an increase of thoughtful attention and wakeful interest among the people.

In the second place, the work of the year calls for *consultation*. If we are to do anything *together*, we must get near to each other: we must talk matters over, and treat each other's views with respect. It may be that all men are wiser than one. Or, if there is one who is wiser than the rest, and whose genius and courage might lead to victory, we shall never discover him unless we meet and compare notes, or listen to the various voices.

We have a system of local conferences which brings together small groups of delegates from the churches; and a certain percentage of our people are kept wide awake and well informed. Naturally, they are the ones who also read the *Christian Register* and the *Unitarian;* and a few of them know the value of the *New World*. But many of those who attend our churches care too little about "the interests of Zion," because they know too little. They are content to pay their pew-rent and to keep up the decorous habit of listening to a weekly sermon; but, if the minister alludes to the wider aspects of religious thought and work, it is only so much "Greek" to them.

Here is a field worth cultivating; and, if we will only break up the fallow ground and sow the good seed with a liberal hand, we may reap a harvest this year, and provide for a larger one in the years that follow. The number of persons in each congregation who can be brought into intelligent relations with the common work may be indefinitely increased. The pastors can hardly do the people a more spiritual service than by making them better acquainted with collective religious work; with its nature and needs; with the methods which are most approved; of course always with the emphasis upon the spirit and principles of rational religion,— the religion of Jesus. Then, if there can be an occasional *church conference*, it would doubtless appear that a number of new people had become interested in the things of the kingdom. The real strength of a church is not to be measured by the roll of membership. Like the strength of any other army, it includes only the "effectives." To increase the value and usefulness of those already enrolled is quite as important as the mustering of new recruits.

But we also want the new recruits. Why should it not be possible, during the year 1895, to add 10, 20, 50, or 100 per cent. to the average attendance at our churches? May not the preaching be made 10, 20, 50, or 100 per cent. better? That is a question which the minister can afford to ask of himself — and of heaven. But the sermon, even when most vital and vitalizing, is only one feature in our public portrait of religion; and the total impression of grace and truth requires that all the other exercises be equally real, winning, and persuasive. From organ prelude to benediction let the Spirit have free course, and be glorified! And so it will be, if that Spirit has been our heart-guest through the week, if life itself has been a psalm and a prayer.

Why may there not also be a corresponding improvement in the tone of hospitality and in the spirit of beckoning? Suppose each man and woman should quietly run

over the list of unchurched neighbors and acquaintances, with the friendly design of saying, in some tactful way, "Come thou with us, to get and to give!" And suppose this became a custom, kept up the year round. For the most part, the invitations would be unheeded; but, if each habitual church-goer could bring in *one*, we might close the year with a doubled attendance.

Best of all will it be to reach, attract, and inspire the young people, and to confirm them in a feeling that the church is their happy home and field of sacred opportunity. To make one boy or girl happy in the atmosphere of religion may add a living stone to the temple of the future.

The year 1895,—it is another name for God-given opportunity. Let us make it indeed a Year of the Lord by filling it with happy and holy service of mankind; by laying wires and touching buttons that communicate with living hearts; by devising liberal things and enacting private and public benefits; by diffusing the light of higher knowledge, and bringing the greatest possible number of persons of all sorts and conditions under the blessed influence of that truth and love which are the real life of God in man. CHARLES G. AMES.

To the Editor of the Unitarian:—

The King is dead! Long live the King! 1894 is dead, and in his grave. 1895, his young heir, is already enthroned, and claims our allegiance. Joyous bells have rung in his coronation. With smiles of gracious greeting he welcomes us to his service. The Old Year and New,—how shall we treat them? The apostle's ringing word is, "Forgetting things behind, I press forward!"

Ah! but can we forget the past? God be thanked for blessed memories that we would not forget, ours forevermore, to enrich and sweeten all coming days. Some things said or done we would gladly blot from our Book of Remembrance, but cannot. As well might we try to take the stain out of the snow. Thoughts, words, deeds, sufferings, have been inscribed upon records more enduring than bronze or marble. Into the fabric of character, time's flying shuttle has woven our varied experience. The past, gone beyond our reach, can be obliterated by no sighs of regret, nor pangs of remorse, nor tears of repentance, nor prayers for pardon; nor can we wholly forget it. For reward or retribution it is wrought into destiny.

Paul, nevertheless, wisely counsels us practically to forget things behind. Since the past has gone beyond our grasp, let us waste no time in vain regret. The present summons with fresh invitation. Let not the new day be burdened with yesterday's sin, nor clogged with its success. Old failings should not discourage, nor old victories satisfy.

Let us leave our failures and sins behind. Why shall we dolefully dwell amid their shadows, or from the grave summon their ghosts? Haunting remembrances keep some people forever in the depths. Even seeking reform, they lament old sins more than they cherish new virtues. They try to go to heaven backwards, fighting Satan, instead of, face front, following Christ. "Resist the devil, and he will flee from you," is the word of Holy Writ. The best way to resist him is to turn the back upon him in contempt, in the manner of Jesus, "Get thee behind me, Satan." Then come the helpful angels of power and peace. Having repented and been forgiven, do not nurse the old sin by your notice, nor label and exhibit it as a relic and a curiosity; but, like a vile thorn, pluck it out, cast it away, and have done with it. Leave the dead past behind, forgotten: look upward, and press forward.

Success itself should also be left behind, forgotten. Many a college Freshman, resting on the laurels of his first honors, is outstripped in his Sophomore year. Many a new convert, content with joining the church, pharisaically self-satisfied and insensible of shortcomings, slips down the ladder, or is lulled to ignoble slumber, a less hopeful subject than some bold sinner who knows he needs conversion. Many a church in the early day active in its young struggle for life, having achieved prosperity, dwindles in spiritual power through the lethargy of retired servants of the Lord, who comfortably sleep upon their good traditions, and now lift neither voice nor finger to help struggling humanity out of the ditch. Success should be but stepping-stone to loftier pinnacles. As the Old Year's dying leaves only enrich the New Year's more luxuriant garden, so let success

but fertilize soil and sap for still better flowers and fruit.

Forgetting must be crowned by aspiration. Repentance is not regeneration. Appalled at his guilt, the sinner resolves to forsake it. Failing to supplant it with some positive good, the paroxysm passes; and he falls deeper than ever. Like the man described by Jesus, when the unclean spirit left him, he simply swept his house, and left it vacant. The result might be easily foreseen. Seven other evil spirits came and occupied, and his last state was worse than his first. Sin is best conquered by what Chalmers called "the expulsive power of a new affection." Waste no words in merely chiding the inebriate or the sinner. He knows his own guilt and wretchedness better than you can tell him. Lend him a helping hand to rise and walk on his own feet. Kindle in him a love for what is good, a better ideal, self-reliance, hope, and aspiration, and he is redeemed. Well may the poor artist cry, Why tell me my drawing is faulty, my coloring wretched, and my picture worthless? Alas! I knew all that. Fill my purse, and send me to Rome. Inspired by sight of great masters, my drawing and coloring corrected, my ideal exalted, I shall then paint you a better picture than your cold and cruel criticism could ever command.

In the word of George Herbert,—

"Pitch thy behavior low, thy projects high;
So shalt thou humble yet magnanimous be.
Sink not in spirit. Who aimeth at the sky
Shoots higher much than he that means a tree."

As the New Year opens its fair, white pages, why may we not fill the fresh diary with words and deeds better than any yet recorded? Forgetting things behind, setting our faces toward the high mark, in discipleship to Jesus, aspiring to live a life as saintly as earth has yet witnessed, press forward! God helping us, shall not the high ideal by the coming year be made real?

"Life is before you! From the fated road
Ye cannot turn: then take ye up the load.
Not yours to tread or leave the unknown way:
Ye must go o'er it, meet ye what ye may.
Gird up your loins within ye to the deed.
Angels and fellow-spirits bid ye speed.
Fail not for sorrow, falter not for sin;
But onward, upward, till the goal ye win."

RUSH R. SHIPPEN.

To the Editor of the Unitarian: —

You ask me for "a word of New Year greeting and encouragement to the Unitarian workers of America." May I, then, state briefly what seems to me the most encouraging feature of our fellowship to-day, as it was represented last September in Saratoga? It undoubtedly meant a great deal that we were able to reach unanimous agreement upon a subject which most of us expected to see settled on or about the Greek Calends. In a wild flight Dr. Holmes once wrote of a heated term in which "Brattle Square and Temple Place were interchanging cards"; but none of us ever had faith or imagination enough to predict an enthusiasm so ardent that in its glow our Right and Left would find themselves equally at home in a temple whereof all doors are front doors, and the connecting patches of wall only recall the tinker in "A Midsummer-Night's Dream." It was a happy omen, too, that in the second stanza of the triumphant doxology, while most of us were singing,

"Eternal truth attends thy word,"

a few brave souls sang with equal fervor and harmony,

"The truth thy everlasting word."

It indicated that we were not going to fall into what, by a modification of Edward Lear's phrase, might be described as a state of perfect and abject unanimity.

But, auspicious as our concord was, it did not seem to me the most cheering sign of the Conference. That was a circumstance to which Mr. Ames called attention at the moment, but which has been quietly passed over in most of the reports; namely, that the result was due principally to the active, intelligent work of Unitarian laymen. Besides, the best paper read at the Conference was written by a Unitarian layman on "Regeneration." Broad, lucid, masterful, what a paper that was! To say it was the best paper of the Conference does not disparage other writers, but only adds to Mr. Lowell's honor. Now, the real strength of a church lies not in its minister, nor even in its devoted women, but in the practical loyalty of its laymen. If the day has come—and the Saratoga Conference almost convinced me that it has—when Unitarian lawyers, mer-

chants, and physicians believe that in the teaching of our churches are principles worthy of serious, enthusiastic devotion, this year will mark an unprecedented growth in our fellowship and service.

Not that their interest is to be shown by money gifts alone, indispensable as such contributions are. How often has Paul's cry been wrung from the lips of a minister who had no fault to find with the finances of the church,—"I seek not yours, but you"! Has any denomination in Christendom better laymen than ours? Is there another denomination in which they do so little distinctively religious work? Our laymen cannot be depended upon to occupy the pulpit in case of a minister's absence, to hold service and read a sermon at a missionary preaching station, to do any one of a thousand things which Baptist, Methodist, Presbyterian laymen do willingly and as a matter of course. There are notable and happy exceptions to the rule; but it holds good, as some one is said to have feared God, "in the main." Theoretically, we are a church of the laity: we are all priests, we are all laymen; but the minister is apt to bear more resemblance to a layman than the layman to a priest. My New Year's word of good cheer is that Unitarian laymen are beginning to give more of themselves to the actual religious work of our churches, and my wish is that in the coming year by making progress fast and far in the same direction they may have for themselves and give to many others a happy New Year. W. W. Fenn.

To the Editor of the Unitarian:—

The past year has been one of the times that try men's souls. Our churches have suffered from the wide-spread financial distress. Our missionary bodies have been compelled to face an enlarging work with diminished resources. But with the difficulty has come a new sense of comradeship and of courage. In the history of American Unitarianism this year will be memorable as one in which our body came to an inspiring consciousness of its own unity, and of its simple message to the world. I cannot send a better New Year's greeting than the wish that the spirit of the Saratoga Conference of 1894 may remain with all our churches during the coming years. Remembering that meeting, we may well thank God, and take courage.

S. M. Crothers.

Cambridge, Mass.

AN EDITORIAL FAREWELL.

With the present number the editorial management of the *Unitarian* passes into new hands. The retiring editor cannot, however, leave a position which he has held so long, and which has brought him into so close relations with that large body of persons who make up the *Unitarian's* constituency, without a farewell word.

The relations of an editor to his readers, especially if it has been his fortune to plan and bring into existence the periodical which he edits, as in the present case, becomes of necessity very personal,—scarcely less intimate than the tie between a pastor and his people. It is natural, therefore, that the sundering of such a relation should not be easy. Indeed, in the present case the figure of parent and child seems scarcely too strong. We none of us part with our children without sorrow. How, then, can it be possible that he to whom the *Unitarian* has been for nine years a child, carried constantly in his thought, his care, and his affection, should be able to say farewell without regret and pain?

His retirement from this work, which to him has always been a delight as well as a duty, is occasioned by the press of other labor. The demands of the work at Ann Arbor grow heavier and heavier each year, with the ever-increasing number of young men and women who come here from all parts of the world to avail themselves of the unsurpassed educational advantages offered by the great university. Only the fact that he has had by his side a second minister, doing constant and most efficient service in the parish, among the students, in Sunday-school, Bible class, and other instruction, and, when occasion required, in the pulpit, has enabled him to carry on the heavy double work of preacher and editor so long.

But the parish work has grown to such dimensions that a separation should now be made. Moreover, the recent action taken by the denomination at Saratoga, placing itself unequivocally upon a Christian basis,

relieves him from a sense of editorial responsibility which, until now, he has not felt it possible to lay aside. The *Unitarian*, during all its history, has urged that unity and stability of organic development and permanent spiritual life and power can be secured to the Unitarian movement only by holding strongly its historic connection with the past, and by committing ourselves as a body unreservedly to that simple, but sublime religion of Jesus, epitomized in his great teaching of love to God and men, toward which the best religious development of our age is more and more tending, and which everything unites in pointing to as the destined religion of the future. These desirable results seem at last to have been made secure to us by the important Saratoga action. It is not strange, therefore, if this happy consummation lifts a heavy load from the mind of the editor of the *Unitarian*, as it does also from many other minds, and opens the way for him without betraying any trust, as he believes, now to turn over the magazine to other hands.

In laying down his pen, he wishes heartily and earnestly to thank the many friends in all parts of the country who so effectively, and in so many ways, aided him in bringing the *Unitarian* into existence nine years ago, and in the long and heavy task of building up for it such a list of subscribers as insured its permanency and success. Not less, also, would he express his appreciation and gratitude to all who, in all the years since, have aided by their pens in filling its pages with such living thought as has made it seem to its constituency worth maintaining.

His withdrawal from the editorship means no withdrawal of sympathy from the magazine. On the contrary, its future will be watched with the deepest interest; and he expects to have many things to say, as the months and years go on, through its loved and familiar pages.

And now, in turning over its fortunes to the guidance of another, he does so, if not without sadness, yet with hope and strong faith. He believes that the future of Unitarianism is brighter now than it has ever been, and, therefore, that the encouragement is greater to all who labor in its behalf. The present seems to him preeminently a time for new activity and zeal on the part of all who believe in the truth and value of its gospel.

He believes the past has proved that among the instrumentalities needed for the dissemination of Unitarian truth there is a large and important place for such a periodical as the *Unitarian*. With the banner at its head which was so bravely flung out at Saratoga, it should have the fullest confidence of the denomination, command a steadily increasing support, and become an ever-growing power for the promulgation of that religion of light and love which it aims to represent. That its usefulness and success in the past may be but the precursors of a larger usefulness and a far greater success in the future is the wish of the retiring editor. J. T. Sunderland.

THE WORKMEN.

For each of us there is work to do
In the world for God and for man,
With power to make, or to mar, at will
The Master's wonderful plan.

Of a perfect life that he meant for us
To build from the years as they come and go,
Fitting the days with a firm, true hand,—
Steady and strong, above and below.

Within and without, all clean and pure,
The abiding place of trust and truth,
In the Father's love, so safe and sure,—
There peace shall dwell with the joy of youth.

Then let us go to him, at the first,
Instead of wearily toiling on
Through days of trouble and pain and care,
Till hope and courage and joy are gone.

God meant each life to be bright with love,
Each heart a home where his love can dwell,
Each day a part of the perfect life,
Builded strong and secure and well.

Maud L. Cotton.

Do we turn for satisfaction to our human relationships? They are among our most precious and holy helps. But our fitness to live with others, or to get the good of living with others, depends chiefly on our fitness to live alone. We must *be*, in order to do; we must have wisdom and love, in order to give them; we must be just before we can put rectitude into conduct. We cannot even speak the truth, as it deserves to be spoken, unless we are true. A wise pagan says, "How much sincere life the gods exact before we can speak a sincere word!"—*C. G. Ames.*

OUR LONDON LETTER.

London has fought the biggest fight of the present generation, perhaps it is not too much to say of the century, against the growing pretensions of priestism. The election of the new School Board has been watched with keen and profound interest throughout the country. For the educational policy of London is of national moment, since it carries with it a far-reaching influence. True, the large provincial towns, like Birmingham, Manchester, Liverpool, Leeds, and other great centres, shape their own independent course; but a victory for the reactionaries in London would embolden their sympathizers even in those powerful towns, while in hundreds of small towns it would spell disaster both for efficiency of education and for religious liberty. The majority of the London School Board for 1891–94 have for two years been engaged in an effort to capture the Board Schools for church purposes. They have witnessed the gradual absorption of denominational or sectarian schools in the national system of Board Schools, and the growing popularity of these latter, partly because these are the people's schools and partly because the education given in them is more efficient. They have therefore sought to gain control over the schools of the nation, in order to turn them into nurseries of the Church, and thus secure the ascendency of the High Church party.

But this proceeding has been shown to be disloyal to the conditions under which they allowed themselves to be elected. The basis of the whole London School Board system is a compromise of all sections of the community. By this compromise an agreement was made that children should be taught the great principles of religion and morality without being indoctrinated with any dogmas held by one or more sections of religious communities. Mr. W. E. Forster, the author of the Education Act, explained his meaning thus in a speech made in 1870:—

I have the fullest confidence that in the reading and explaining of the Bible the children will be taught the great truths of Christian life and conduct which all of us desire they should know, and that no efforts will be made to cram into their poor little minds theological dogmas which their tender age prevents them from understanding.

The meaning of this so-called "Compromise Clause" seems to be perfectly clear; but these High Church Reactionaries appear to have overlooked all other obligations in their zeal for their own particular tenets. Their first step was to endeavor to introduce the Church Catechism and the Apostles' Creed. But this "wedge" was too large, and had to be abandoned. Next, after much heated discussion, they succeeded in getting "Christian" interpolated before the word "religion." That, naturally, opened the way to a discussion upon the meaning of "Christian." They sought to define it in the following resolution:—

That by the Christian religion the Board understands that religion which includes as essential a belief in the Incarnation of the Son of God; that is to say, that Jesus Christ our Lord, born of the Virgin Mary, is both God and Man.

By this time the two contending parties were in the thick of the battle,—the battle for the Rights of Private Judgment and Liberty of Conscience,—the battle for the use of "the open Bible" by high-minded and conscientious teachers or for the use of the Bible only as edited and annotated by the clerical party. The Progressive members, who were in a minority, needed all their powers of courage and endurance to maintain their ground. Their numbers were too small to make it possible to outweigh their adversaries. They fought manfully and persistently in argument, among them none more manfully or against greater odds than Mr. W. Copeland Bowie, the Secretary of the British and Foreign Unitarian Society, and one of the representatives for Southwark on the Board.

The culminating act was the issuing of a circular setting forth that teachers must give their Biblical and religious teaching on the basis of

Belief in God the Father as our Creator, in God the Son as our Redeemer, and in God the Holy Ghost as our Sanctifier.

And, further, the teachers were told:—

If there are those among you who cannot conscientiously impart Bible instruction in this spirit, means will be taken, without prejudice to their position under the Board,

to release them from the duty of giving the Bible lesson.

The floodgates of controversy were now opened wide. The whole body of Nonconformists found themselves rudely cut off by dogmatists of the High Church school from the Christian communion. They witnessed a conspiracy aimed, by admission of Mr. Riley, its author, at the modification, and virtually the overthrow, not simply of the Compromise of 1871, but of the Education Act of 1870. They watched an insidious plan for transforming the Scripture syllabus from a simple exposition of the main outlines of the Christian ethics into a text-book of the High Anglican creed. Above all, they saw that the Anglican Church, not content with the overwhelming preponderance of members of its own communion among the London teachers, endeavored to place the whole machinery of religious teaching in the Board Schools at the mercy of an inquisitorial majority of Churchmen, threatening the liberty and peace of some eight thousand teachers. In short, they saw an attempt to break up a system of education which has been in vogue nearly twenty-four years, and to introduce a policy of theological definition, not in the interests of the children, but in the interests of a theological system on the one hand and of an aggressive Anglo-Catholicism on the other.

The fight was a great one. It was maintained with great courage and pertinacity to the end. The cry was raised that the Church was in danger; and, where this cry was inoperative, another was taken advantage of for the purpose of arousing and frightening Nonconformists,—namely, that the Bible was in danger. All the old weapons of religious bigotry that we imagined, and sometimes boasted, were worn out, were refurbished, and wielded with unsparing vigor. The Progressive candidates were assailed as atheists and infidels with an intolerance worthy of the Middle Ages. But London, awake at last, has spoken out with great volume, and with great decision and energy. It is true that, thanks to the egregious freaks played by what is known here as "the cumulative system," the party polling 800,000 votes has secured only twenty-six seats, while the party polling 650,000 votes has secured twenty-nine. Nevertheless, the splendid stand made by London for the Compromise, for "an open Bible," for a fair chance for the Board School child, for the freedom of teacher and taught from priestly domination, has, in the face of unspeakable difficulties, unparalleled misrepresentation, even wholesale and unblushing lying in the interests of Churchly religion, reduced the Diggleite, or clerical, majority from fifteen to three. There is, then, still a majority of three against the Progressives on the Board, while there is the vast majority of 150,000 votes in their favor. But the general opinion is that the Diggleites have had such a shaking up in the ballot-boxes that they will understand pretty clearly now what the verdict of London is on their policy. Even the wobbling *Times* says: "We must take this as the judgment which London has pronounced on the circular to the teachers and on its supporters. . . . The new Board will act wisely if it withdraws the circular, or, failing that, purposely suffers it to remain a dead letter." The *St. James Gazette* says:

> The accidents and "flukes" of the cumulative voting system and the bad organization of their opponents have given them [the Diggleites] this nominal majority; but, if you count up votes, they are smitten hip and thigh. The Progressives cast somewhere about 130,000 votes more; and in every constituency except one their men—or women—head the poll, in most cases with thousands of votes in hand. In 1891 the exact opposite occurred. Then in every district except one the Moderates were at the head of the poll, the Progressives, even when they managed to squeeze in, doing it by a much smaller vote. The electors have left us in no doubt as to their meaning.

No: that meaning is that the teachers must be left to go on as they have been doing these twenty-four years, giving honorably and honestly their simple, devout Bible lessons, and that the Board must get on with making provision for the real needs of the children. It is that an intolerant clericalism has produced the most remarkable anti-clerical movement London has witnessed for a quarter of a century. People who take no extreme views have been asking themselves within the last few months whether, after all, Gambetta was not right, and whether clericalism was not indeed "the enemy." The national character of the

State Church has been compromised. Disestablishment, which had greatly lost ground owing to the moral and intellectual activity of the Church, may again become an active force; and we have had the spectacle of men of all shades of opinion coalescing against a perilous and presumptuous propaganda.

As Unitarians, we rejoice over the triumphant return of candidates connected with our Unitarian churches or known as liberals in religion. Especially do we rejoice over the magnificent victory won by the stout-hearted champion of liberalism in education as in religion,—Mr. Copeland Bowie. Against Mr. Bowie all the artillery of the priestly party has been unflaggingly and mercilessly directed. A large army of curates, Scripture readers, Bible women, tract distributors, Sunday-school teachers, members of "sisterhood," have been canvassing for weeks, day by day, and from morning to night, against him, uttering misrepresentations, coining and circulating slanders, telling falsehoods by the bushel, all for the glory of God, the sanctity of the Bible, and the good of "the Church." Here is a specimen of the weapons of religious warfare hurled at Mr. Bowie's head. Some gentlemen issued a circular stating, "If you want your children to go to hell, vote for Bowie."

A leaflet was circulated by a curate of the Church of England, in which was printed: "A Wolf in Sheep's Clothing. What is Mr. Copeland Bowie's religion? He is a Unitarian minister. What is the Unitarian faith? The same as that of Annas and Caiaphas," and so on. This was the cannon that volleyed and thundered against the "arch-heretic." A host of Mr. Bowie's friends buckled on their armor, among them two local rectors; and, when the fight was over, Mr. Bowie's enemies were routed, and the hero of all this vilification came off conqueror at the head of the poll with 10,837 votes. The slanders uttered against him had recoiled on the heads of their authors; and the people had pronounced an emphatic condemnation of priestly intolerance. Another member of our household of faith, Miss Davenport Hill, retains her seat for the city of London. Mr. Richard Bartram, one of our most active and able "men of light and leading," long connected with the *Inquirer*, and a frequent contributor to its columns, is returned for Finsbury; Mrs. Maitland, a member of Mr. Stopford Brooke's church, and Lord Morpeth, son of the Unitarian Earl of Carlisle, for Chelsea; and Mrs. Homan, a member of Dr. Stanton Coit's Ethical Society, for the Tower Hamlets. Thus the small band of London Unitarians and Ethical Culturists number five members on the new Board, though their work there will not be that of Unitarians or of Ethicists, but of Progressive Educationists, pledged to a go-ahead unsectarian educational policy.

The conflict is not over. The sword cannot be sheathed. The battle is still on. Clericalism will perhaps change its methods, but it will not change or relinquish its purpose. Tactics may be altered, but the same goal will be striven for. There will be no real rest, no assured peace in connection with the educational work in London until the citizens of London have thoroughly dislodged clericalism out of influence in Board School work. The democracy must make it plain and unmistakable that they will not have the clerical party weakening Board School education, damaging the interests of real religion, and menacing liberty and progress.

S. Fletcher Williams.

Hackney, London.

ONE UPWARD LOOK EACH DAY.

SELECTED FROM THE POEMS OF OLIVER WENDELL HOLMES.

Sunday.

Two paths lead upward from below,
And angels wait above
Who count each burning life drop's flow,
Each falling tear of love.

Though from the Hero's bleeding breast
Her pulses Freedom drew,
Though the white lilies in her crest
Sprang from the scarlet dew,—

While Valor's haughty champions wait
Till all their scars are shown,
Love walks unchallenged through the gate,
To sit beside the Throne.

Monday.

Look on this world of yours with opened eyes!
Ye are as gods! Nay, makers of your gods.
Each day ye break an image in your shrine,
And plant a fairer image where it stood.

TUESDAY.

Old Time his rusty scythe may whet,
The unmowed grass is growing yet
Beneath the sheltering snow, my boys;
And if the crazy dotard ask,
Is love worn out? is life a task?
We'll bravely answer, No! my boys,
We'll bravely answer, No!

WEDNESDAY.

Seek thine own welfare, true to man and God!
Think not too meanly of thy low estate;
Thou hast a choice; to choose is to create!

THURSDAY.

Life is but a song;
Art is wondrous long;
Yet to the wise her paths are ever fair,
And Patience smiles, though Genius may despair.

FRIDAY.

Grieve as you must o'er history's reeking page:
Blush for the wrong that stains thy happier age;
Strive with the wanderer from the better path,
Bearing thy message meekly, not in wrath;
Weep for the frail that err, the weak that fall;
Have thine own faith, but hope and pray for all!

SATURDAY.

And what are all the prizes won
To youth's enchanted view?
And what is all the man has done
To what the boy may do?

If there were no God save that figment which the imagination forms and the sublime affections inspire with reality, and to which stern duty pays its service, then am I the more bound to conceive an ideal of God which shall tax my fancy to its highest flight, turn my daily love into a sacrament, and make the doing of common duties an act of worship. He who would be sure of God must be sure of himself. No man ever yet realized that the righteousness of God is "like the great mountains," while his own nature afforded no firmer footing than a quaking bog.—*Thomas R. Slicer.*

There are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—*Frederick W. Faber.*

EDITORIAL.

The New Year. THE *Unitarian* extends a hearty New Year greeting to all its many friends, fellow-workers, contributors, and patient readers throughout the world. Though the supporters of the *Unitarian* are scattered and divided in space and time, our mailing list containing addresses that reach across the continent from Boston to San Francisco, thence to Oregon and Japan, India, Hungary, Italy, France, and England, yet in the pages of this little messenger all are united in a common ideal life, the ideal sought by Jesus of Nazareth,—"Love to God and man." In the light of this ideal the opening year is the most promising that has ever dawned. Not only is there more widely manifest throughout all Christian churches of every denomination an earnest tendency toward the practical applications of the ideal of brotherly love, but from our continual survey of the religious periodicals and denominational publications we gather that a deeper note of spiritual faith, of love to God, is sounding from many pulpits, and certainly finding a definite response in a quickened religious feeling and growing interest in religious matters, apparent throughout the civilized world.

In Our Own Field. IN our own field there is abundant promise. A great forward step was taken at the National Conference at Saratoga last October by the adoption of a statement so definite and clear as to need no explanatory clauses, so high and noble as to be above cavil, and so rich in associations and in spiritual intensity as to be an inspiring watchword for our organized advance. The religion of Jesus, "Love to God and love to man," now written upon our national denominational standard, is a noble prophecy of Unitarian aims and hopes. It is above us, but it is our common faith. The encouraging reports coming in from our churches far and near surely indicate that the unanimous adoption of such a banner was only possible because some strong, living impulse from the holy spirit of love is already abroad in the hearts of the men and women of our churches. It is that spirit which should be the real ground for enthusiasm; for,

while the dissolving process is rapidly going on in the doctrinal heart of Orthodoxy, it becomes more and more the pressing need of the hour that liberalism should be evolving the church of the future. Our congregational organization can only be well knit together, and therefore helpful to the world, when informed and inspired by a profound spiritual impulse, such as is now manifest. Our New Year's greeting is, therefore, one of hearty cheer and enthusiastic hope.

Words of Cheer. We publish on another page several letters from well-known leaders,— men to whom we naturally look for words of wisdom and good counsel. These letters were kindly written to the editor in response to a request for a few words of New Year greeting to the many faithful workers who are readers of the *Unitarian.* They are not only exceedingly interesting as personal letters, bright with the originality of the writers, but, taken together, remembering their varied sources, they form a remarkably stirring message of encouragement and good cheer. Without exception these writers, all men commanding a wide outlook over the field, declare in unmistakable language that a ripening harvest stands ready for the sickles of our Unitarian laborers. The long-sought gospel is on our lips, the "hungering neighbor" at our door. Add the sacrifice, the devotion, and, where we fed but one, we shall yet feed three.

The "Unitarian." This number of the *Unitarian* begins a new volume and the tenth year of publication. The first number, printed in Chicago, January, 1886, was a modest little paper, not quite filling twenty-eight pages; but its heart was true, and with the same motive, then announced,— "a distinctly practical aim, to strengthen our churches, 'deepen the religious life,' and 'disseminate our distinctive faith,'"— it has gone steadily forward, increasing in size and extending its circulation. It has become more than ever a representative rather than a personal paper, and enjoys to-day the generous co-operation of the ablest writers of the liberal faith. It invites from every parish items of the happenings and interests of each. The friendly comparison of one another's undertakings, attempts, and successes leads to closer co-operation and healthful emulation.

Retiring Editor. It will be seen by the letter in another column entitled "Editorial Farewell" that the senior editor of the *Unitarian*, Rev. J. T. Sunderland, has been compelled to relinquish his arduous labors as editor.

Mr. Sunderland, in joint editorship with Mr. Herford, founded the *Unitarian* in 1886; and his unwearying efforts to promote the interests of the denomination through the pages of this magazine are so well known, far and wide, as to need no word of comment here. Few men have more generously, or with greater sincerity and earnestness, given of their best freely and unstintingly to the common cause.

With peculiar ability and force Mr. Sunderland threw himself into the difficult task of establishing a high-class denominational journal upon a secure and permanent foundation: that he has been successful, the present position and popularity of the *Unitarian* is the best evidence. The feeling of tender regret which Mr. Sunderland expresses in severing the tie which for nine years has held the *Unitarian* so close to his heart will be sympathetically shared by all our readers. Were we here recording any withdrawal of Mr. Sunderland's deep interest, or any occurrence which would exclude his welcome word from these familiar pages, we should indeed find it difficult to express our own regrets; but, fortunately, while the rapid increase of Mr. Sunderland's duties, as pastor of the growing church at Ann Arbor, renders it absolutely essential that he should be relieved from the cares and labor of the editorial chair, there will be no separation of interest. Mr. Sunderland will frequently contribute to our columns, and we are very glad to announce that a valuable series of articles from his pen on missionary activities will appear from month to month during the coming year.

Year Book. The Year Book of the Unitarian Churches for 1895 has just been issued by the American Unitarian Association. The brief preface is written in a spirit of cheerful expectation, and calls attention to the fact that at the next annual May meeting the Association will celebrate

its seventieth anniversary. "If there is any higher use for money or any higher privilege or duty than that set forth in the objects of this Association, God has not yet revealed it to his children." The details of work accomplished by the Association are to be found in a separate publication; namely, the annual "Report," which is distributed without charge to all the churches. The Year Book is, as it were, the directory or index to all the organizations and interests of the denomination. In it we find the full list of churches, ministers, missionary associations, conferences, alliances, colleges, clubs, publications, etc. While the general hard times of the past twelve months have necessarily retarded the establishment of new movements, yet by comparison with the Year Book of 1894 we find we have twenty-six additional names in the list of ministers. Ten of these are men from other denominations. We also notice that fifty-three installations occurred during the year, sixteen of which were ordinations, the others representing changes of pastorates. The honored names of those whom death has taken from the roll are:—

Henry Clay Badger, Edgar Buckingham, John Cordner, Sylvan Stanley Hunting, William Oxnard Moseley, Alpheus Sanford Nickerson, William James Potter, and Grindall Reynolds.

Outlook in England. The Unitarian movement in England is fortunate in having the powerful co-operation of so widely recognized a writer as Mrs. Humphry Ward. The valuable suggestions which she has set forth in the "Essex Hall Lecture for 1894" and the noble and inspiring mission which she declares awaits the Unitarian Church cannot fail to encourage the present workers and to call the attention of others to the important place which the Unitarian body is destined to take. In the struggle between "dogmatic Christianity" and the new "historical Christianity" Mrs. Ward sees no other denomination than the Unitarian which is able to give religious shape to the new knowledge and new conviction. An ever-growing clearness of teaching is apparent, and an enthusiasm which is "the fruit of an intensity of inward vision."

London School Board. The supporters of the Established Church secured a majority in the recent school board elections, but by so narrow a margin as to materially cripple the clerical influence. The board will be made up of twenty-nine clericals and twenty-six progressives. This small majority will be further restrained from forcing its ecclesiastical regulations upon the public schools by the fact that in actual count the progressives really received a large majority of ballots, certain peculiar technicalities in the plan of election giving the majority to the conservatives. It is to be hoped that the strong independent Protestant spirit which has heretofore allowed itself to submit to the growing arrogance of the dignitaries of the Established Church will begin to rouse itself, and save the million children in the great world of London from an enforced inoculation with false doctrine.

Foreign Missions. Two very interesting articles in the December *Forum* discuss the question of foreign missions with regard to India. Mr. P. R. Telang, a high-caste Brahman, takes the negative, Bishop Thoburn the affirmative; and it seems to us the bishop has the best of the argument. Here is a single point. The present religion of India, with all its virtues, stands, nevertheless, for the institution of caste. In Southern India alone there are fifty million of hand-workers, and these the institution of caste keeps in perpetual and unmitigated degradation. The government has established schools, but the children of these fifty millions cannot be admitted to them. Public sentiment will not tolerate their presence. Caste condemns them to eternal ignorance.

What would the United States be to-day if the whole of the artisan population had been kept in a state of absolute ignorance and social degradation? Among these outcasts is the caste of the leather-dressers, or chamars. When General Grant was President, and Henry Wilson Vice-President, the former visited Boston, and was accorded a public reception. In driving in an open carriage through the streets, it so happened that the President, the Vice-President, and the Governor of the State occupied seats in the same carriage with the mayor.

As they passed by, an Indian missionary said to a friend, "There go three chamars!"

General Grant had been a tanner; Henry Wilson had been a shoemaker; and Governor Claflin, a leather merchant.

Had Hindu caste prevailed in America, these three men would have been lost to the nation, and Abraham Lincoln would have been obliged to spend his entire life as a common day laborer. It is evident that this ancient institution can only be abolished by a change in public opinion. It must necessarily be a slow process, but there would seem to be no surer way of bringing it about than through the personal influence of Christian missionaries. The presence of hundreds of cultured gentlemen, of high social standing and wide training, scattered over the country, living and working among the people, and leading pure and blameless Christian lives, cannot but have its effect if we have patience and give it time enough.

Col. Ingersoll's Biblical Criticism.

COL. INGERSOLL has told us how to do many things. He has now set himself the task of instructing the world in the art or science of Old Testament criticism.

"Somebody ought to tell the truth about the Bible," he began in a recent lecture.

"Ministers dare not; for, if they did, they would be driven from their pulpits. College professors dare not, for they would lose their positions. Editors dare not, for fear of losing their circulation; and politicians dare not, for fear of being defeated. Even merchants dare not, for fear of losing custom; and the poor clerk dare not, for fear of being discharged. So I thought I'd do it myself."

Then he proceeds to do it by making a catalogue of all the grotesque passages, palpable contradictions, and old world views of things contained in the Bible. He did it in his own incisive, inimitable way; but it was certainly not the truth about the Bible. It was as if some one should make a list of all the coarse, obsolete, extravagant phrases in "Hamlet," and say, "Behold! my friends, the truth about Shakspere." Col. Ingersoll is a very genial, very able, very witty gentleman, but there is one simple little rule which he seems always to overlook; and yet it is a rule which doubles the power and effectiveness of the man who is wise enough to observe it, be he statesman or man of letters, orator or politician or preacher. It is, "Be just to your antagonist."

Prof. J. Estlin Carpenter.

THE visit of Prof. J. Estlin Carpenter to America is an event for which a circle much wider than our Unitarian constituency has cause to be grateful. An unpretending and sweet-blooded man, combining simple self-respect with cordial respect for others, he carries also with him the instinct and atmosphere of scholarship,—a scholarship as clear and frank as it is broad and well furnished. The products of his intellectual industry have been so generously bestowed that he has affected us like a well-laden tree, whose boughs bend low, so that Zaccheus himself might pick the rich, ripe fruit. After a four months' sojourn he may certainly carry back to his English home the assurance that his own image is imprinted on the hearts of many who have never clasped his hand, and that the honored family name he bears has become brighter and dearer than ever to his American cousins.

Departments.

SUNDAY-SCHOOLS.

Four students from the Harvard University Divinity School have engaged in work at Newton Highlands, Mass., carrying on, among other affairs, a vigorous Sunday-school. This is a good thing for the cause, and, no doubt, beneficial to the young men in imparting practical experience. A similar work is now in hand by some of the Meadville Theological students, who are carrying on a Sunday-school in a school-house a little distance out of the city.

The Sunday-school that formerly met in the little chapel at Chestnut Hill, Mass., will be revived in January, holding a session every Sunday afternoon. Rev. Messrs. Howard N. Brown, F. B. Hornbrooke, B. F. McDaniel, and Albert Walkley will take one Sunday each every month. A "Service of Worship" has been prepared especially for this Sunday-school.

I am often in receipt of letters from remote parts of the country where exist what may be termed "home Sunday-schools." In these towns there is no Unitarian church, and often very few Unitarians. A family here and there, realizing the respon-

sibility, undertakes to teach the children in the household the faith accepted. These cases are very interesting, and show a zeal and loyalty sufficient to inspire those more favored. Most of these home Sunday-schools use the regular leaflet lessons or the standard manuals of the Unitarian Sunday School Society.

Dr. E. E. Hale is developing a new phase in Sunday-school work more completely than any one heretofore. In addition to the regular Sunday-school classes are two others called "adult classes," meeting at the same time, on noon of every Sunday,—first, a class in good citizenship; second, a class in fine arts in its relations to the higher life. Dr. Hale considers this feature as solving, in many respects, the problem of keeping young people interested in religious education. He would undoubtedly answer any inquiries from Sunday-school workers who may wish to know more about the details.

I am pleased to record the fact that our friends in New Orleans have launched a new Sunday-school movement in a part of the city removed from the Unitarian church. This beginning is in a hopeful state, and may possibly expand into something of a church character in due time. Rev. T. R. Slicer of Buffalo has done the same thing in his city, carrying on a new enterprise in a locality somewhat remote from his own church. He has, besides a successful service every Sunday, a flourishing Sunday-school. This kind of missionary work tells.

Christmas is past; and still the question survives, Ought parents and teachers to tell children about Santa Claus? There is an honest element in society which regards this appeal to the imagination as dangerous. The story is often quoted that a little boy found after a few years that there was no Santa Claus, and then he asked if they had been deceiving him about Jesus. A very good answer has been made to this. If there was such a boy, he had been brought up in a very imperfect and crude way. Col. Parker, so well known in public-school education, can hardly be accused of wishing to work injury to the child mind. He says: "No rough voice and no ignorant zeal should ever tell the little child that Santa Claus does not exist; for Santa Claus is the foreshadowing of the All-giver, All-lover,—the One who gives because he loves." There is a great deal of needless discussion in our Sunday-school affairs over matters of this kind. It may entertain and amuse, but it can scarcely profit. Any one who understands psychology or has studied child nature knows full well that the myth of Santa Claus, when properly handled, works only good.

We are constantly debating at our Sunday-school unions and teachers' meetings how to obtain new manuals, modern appliances, and novel methods, in order to make matters more flourishing in the Sunday-school. This can be carried to an extreme. We must continually remember that it is not the machinery that really creates life. The first requisite in Sunday-school work is intense zeal. No amount of skill and money expended in perfecting arrangements will compensate for the absence of a consecrated corps of teachers. Educators in our common schools have always held to this, even amid their detailed discussions as to methods. A thousand times more is the principle true in Sunday-school labors. A contributor to the *Atlantic Monthly* says: "Whatever teaching has been recognized as peculiarly successful, whether in schools or universities, the success has been due to the ability of the instructor, and not to the excellences of the system under which or to the richness of the appliances through which he worked. I would ransack heaven and earth to find teachers with force of character sufficient to impress themselves upon the plastic minds and hearts of young people."

Our Trinitarian friends are often troubled among themselves by differences of opinion with regard to how they shall teach the Fatherhood of God. This seems to be a cardinal truth in the religion of Jesus. The plea is often set forth among them by certain clergymen that the promiscuous and unwarranted use of the Lord's Prayer is a source of dangerous isms and heretical tendencies, leading to the undermining of Christianity. Such a declaration as this is rather startling to us. The editor of the *Sunday School Times* has had such a controversy in his columns; but he resolutely stands by his original declaration, which was as follows: "One God is the Father of us all; and every child of Adam is one of God's children, whether that child recognizes and honors his Father or not." This I refer to because Sunday-school teaching should have no uncertainty in this respect. The wayward son who goes out of his father's home is still a son of that father. He disobeys and incurs condemnation for his conduct; but the tie exists in the nature of things, and cannot be annihilated. This illustration clearly lights up the true Christian teaching. The Lord's Prayer is certainly sound enough for most of us; and, if it is called the source of error, we might as well accuse the Beatitudes of the same fault, or the injunction to love our enemies because that might encourage wrong-doing.

The current leaflet lessons on the "Life of Jesus" in the one-topic graded system are now out for December, the subjects being: "The Sermon on the Mount, Part I."; "The Sermon on the Mount, Part II."; "John the Baptist in Prison"; "Jesus and the Precious Ointment." The Intermediate are prepared by Rev. Edward A. Horton, and the Advanced by Rev. W. Hanson Pulsford. They are printed together in one leaflet. Price, 50 cents per hundred.

The Boston Sunday School Union held its December meeting with a full attendance. The sudden loss of the president, Mr. Sylvester Brown, was remembered in some affectionate resolutions and remarks. Hon. Charles H. Porter was in the chair. He has now been elected president by the board of directors. The subject considered was "Sunday-school Responsibility." 1. "Between Sunday-school and Parent." Speaker, Rev. C. R. Eliot, Boston. 2. "To advance Classes and Adults." Speaker, Mr. James E. Thomas, English High School, Boston. 3. "Of Teachers to their Duties." Speaker, Mrs. John H. Litchfield, Wollaston. EDWARD A. HORTON.

GUILDS.

BUILDING UP OUR CHARACTER.

Read before the Guild of the Church of the Messiah, Montpelier, Vt., by M. Alice Wing.

"Be ye therefore perfect, even as your Father in heaven is perfect."

The Sermon on the Mount had been delivered, and then Christ goes on speaking to the disciples of the attributes of their Father in heaven,—how perfect in his care for them, how great in mercy and love, in justice and goodness, and kind even to the ungrateful and wicked, closing with these words,—

"Be ye therefore perfect, even as your Father in heaven is perfect."

Over eighteen hundred years ago were these words spoken. But the men and women who make up the world at the present time have not yet attained this perfection of character. Indeed, it seems, considering how much we brag about this nineteenth century, with its great enlightenment, the advance toward the realization of Christ's command is rather slow.

For those people who believe, or pretend to believe, that from our birth we are made opposite to all good and wholly inclined to all evil, it must be rather discouraging to make any attempt to cultivate a really noble character; but we of a liberal faith have not this excuse. We believe we have all possibilities in us for high and noble living, and cannot feel ourselves justified, when we allow these germs of right conduct to be warped and turned aside, in throwing the burden of our own wrong-doing upon poor Adam and Eve, who, it seems to me, must already be groaning under the weight they have been called to bear for so many years; for we believe that each one of us must, with the aid of Him in whom we live and have our being, work out our own salvation, —that we are responsible beings. We do believe that certain tendencies to good or evil are born with us, and that some of us at least have to fight very hard all our lives to restrain the evil and cultivate the good, the noble and true side of our character. Shall we then sit down calmly, and say,—

"O Lord and Master, not ours the guilt: we build but as our Fathers built."

No, we cannot do this, but must fight on, hoping, despairing, now conquering, now defeated, many times utterly vanquished.

Finding the same faults confronting us again and again, how hopeless, how difficult does the perfection of character which we are bidden to attain to seem for us; and yet we could develop nobler, higher, better than we do.

Unconsciously we do climb, I suppose, if it is by a slow process, a falling back two steps for one gained.

Mr. Lowell, in his prelude to "The Vision of Sir Launfal," answers us that

> "Daily with souls that cringe and plot,
> We Sinais climb, and know it not."

It is well, I think, for us all to have a lofty ideal, to set our standard high; for, with the best efforts of which we are capable, we shall come far short of that for which we are striving. But, in the very effort that we make to rise out of selfish thought and feeling to a higher plane of thought and action, are we lifted toward our standard.

There are many ways in which our characters may be developed in association with the good and pure souls about us. We often find an influence for good stronger than we ourselves dream of,—a desire, even a longing at times, for the highest and best things. Music, sacred music, especially to one who truly loves it, often lifts the heart out of all meaner cares and thoughts, and proves an inspiration to loftier thought, deeper trust and faith, and noble deeds.

Nature, whether she comes to us dressed in the light green of spring, the darker green of summer, the varied foliage of autumn, or winter's mantle of white, speaks a varied language to our hearts.

With what purpose did we form this Young People's Society?

Was it not for the building up of our character? that, as the swiftly flying years bring about the time when those now in charge of affairs in the Church of the Messiah must relinquish their post, we shall be able to fill the empty places, and not alone here, but wherever in this wide world we may be placed. It is a training or preparatory school where we are trying to learn and do the will of our Father who is in heaven.

The list of subjects and leaders for the Young People's Guild of Chelmsford, Mass.,

is before us, and we select the following topics as of special interest: "Favorite Hymns," "The Bible; What it is, and How to use it," "One Step Forward," "The Problem of Life," "Woods in Winter," "Uses of Great Men." In connection with this guild or growing out of it is the Young People's Union which holds its meetings as a circle Thursday afternoons. We suppose it is a social organization. The pastor of the church alternates with other members in the conduct of meetings of the Guild which are held every Sunday evening.

In the Second Unitarian Church of San Francisco the Van Ness Fraternity seems to be of the nature of a guild. Rev. Leslie W. Sprague and Mrs. Sprague conduct the meeting in turn. The young people are discussing with the former phases of Unitarian belief; and with the latter they are pursuing a course of Bible reading and study.

A guild has been organized in the Unitarian church of Newburyport, Mass. We have no details in regard to it. It wishes to know what other guilds are doing, as we learn from the *Open Church.* Will it not help on the interchange of knowledge by sending its list to the president of the Alliance?

We learn that the prospect of the guild in Wellesley Hills, Mass., is such as to warrant the belief that a larger average attendance will be maintained for the year.

The Winkley Guild of Bulfinch Place Chapel, Boston, has exchanged leaders during the year, with similar organizations in Newton, Somerville, and in the First Church and the Third Church, Dorchester.

B. R. Bulkeley.

TEMPERANCE WORK.

The Unitarian Temperance Society has been incorporated under the laws of Massachusetts. The new by-laws are given below. It will be seen that they are based upon the former constitution of the society. A few changes were necessary, the most important being that in regard to elections and the place of holding business meetings. Henceforth the elections will take place annually in Boston, in the month of May.

BY-LAWS.

I. The name of this organization shall be "The Unitarian Temperance Society."

II. The purpose of this society shall be to work for temperance in whatever ways may seem to it wise and right.

III. Its methods shall be the printing and distribution of temperance publications, the holding of public meetings, the preparation of temperance lessons and services for Sunday-schools, and such other methods as may from time to time be devised by the executive committee.

IV. All persons paying the sum of one dollar annually into its treasury shall be members of the society, and be entitled to vote at its meetings.

V. Branch societies may be formed in churches or Sunday-schools, and together with other affiliated societies may be represented at regular meetings of the society by two duly elected delegates each, who shall have the privileges of regular members.

VI. The officers of this society shall be a president, vice-president, secretary (who shall be clerk of the corporation), treasurer, and at least six directors, who, together with the other officers, shall constitute the Executive Board. The Executive Board first elected shall have power to increase the number of directors to fifteen if they see fit to do so. In addition to the usual duties of such officers, the Executive Board shall have full charge of the work of the society. They shall propose and recommend plans for temperance work, have power to raise and expend money for such work, keeping in communication as far as possible with the members of the society, informing them about the work and inciting to activity in their several plans, and make a full report at each regular meeting. They shall be elected at the annual meeting, and shall serve until their successors are elected.

VII. The regular meeting of the society for the election of officers and the transaction of business shall be held in the city of Boston, Mass., annually, in the month of May, the hour and place to be fixed by the Executive Board. Special meetings may be called by the Executive Board.

VIII. Thirty members shall constitute a quorum of the society. Five members shall constitute a quorum of the Executive Board. A smaller number in each case shall have power to adjourn a meeting.

IX. All vacancies in the Executive Board, by resignation or otherwise, shall be filled by the board.

X. These By-laws may be amended by a two-thirds vote of the members and delegates present at any regular meeting, provided notice of the proposed amendment has been sent to the members and delegates five days previous to the meeting.

The first meeting of board of directors of the incorporated society was held on Monday, December 17, at twelve o'clock. According to the power conferred upon them by Article VI. of the By-laws, a vote was passed increasing the number of directors to fifteen; and the list of directors was

then completed in accordance with that chosen at Saratoga before the society became incorporated.

In last month's *Unitarian* a programme for a temperance evening or afternoon was given, taken from the leaflet prepared for the Religious Study Classes of the Women's Alliance.

We now give two other programmes as suggestions for guilds, Unity Clubs, or temperance societies. These appeared in the *Open Church* for December, the first having been prepared by Rev. W. C. Gannett for his Social Topics Class, the second by Rev. C. R. Eliot.

I. THE DRINK PROBLEM AND ITS THREE GOVERNMENT SOLUTIONS.

If possible, have each of the three methods presented by a person who believes it is the best. After the papers or addresses, discussion should be invited.

I. *Prohibition:* Its ethical basis. Are not *you* a "local option" prohibitionist? Does prohibition prohibit?

II. *High License:* Its ethical basis. Is it a sanction? Is its purpose financial or restrictive? Does it really restrict—namely, lessen—the amount drunk, and its consequences? Does it act as a bribe to the public? Is it blood money hushing us? Why do the liquor barons clamor for it? Does the internal revenue tax make the United States government a $120,000,000 partner in the saloon business?

III. *Norwegian System:* Its advantages. The offsets. Is it practicable here? Would you vote for it in your State?

Cyclopædia of Temperance, articles on all three subjects.

Wheeler, "Prohibition."

Fernald, "Economics of Prohibition."

Thomann (pro saloon), "Liquor Laws of the United States," "Real and Imaginary Effects of Intemperance," and other pamphlets. (United States Brewers' Association, New York.)

The Norwegian Bill: A Catechism (free tract. Apply to Unitarian Temperance Society, 25 Beacon Street, Boston).

Articles on the Norwegian system in *Forum*, December, 1892, and March, 1894; *Arena*, April, 1894; *North American Review*, May, 1894; *Atlantic*, December, 1893.

United States Department of Labor Report on the System (1893), and Massachusetts Commissioners' Report (1894).

II. AN EVENING ON TEMPERANCE.

A. Nine five-minute papers, as follows:

Why?

1. Why is temperance so vital a question?
2. Why need it trouble us?
3. Why do men drink?

When?

1. When did temperance work begin in America?
2. When did total abstinence work begin in America?
3. When did the prohibitory movement begin?

What?

1. What can individuals do for temperance?
2. What can the church do?
3. What can society do?

B. Short readings (three minutes each):

1. Romans xiv.
2. The Temperance Puritan, Rev. E. E. Hale (U. T. S.).
3. The Battle Hymn of the Republic, Julia Ward Howe.
4. Testimony of Physicians. See "Drink Sophistries," by Daniel Dorchester, 36 Bromfield Street, Boston.
5. How I became a Total Abstainer, Mrs. Chant (U. T. S.).
6. A Handbook of Temperance, C. F. Dole (U. T. S.).
7. Seven Studies of Temperance, W. C. Gannett (U. T. S.).
8. A Temperance Message, Miss C. J. Bartlett (U. T. S.).

Instead of nine five-minute papers, three of ten or fifteen minutes may be preferred. In answering the "When?" questions, give a brief account of the three periods of temperance work (see "The History of Temperance," by Daniel Dorchester, or other histories). The Unitarian Temperance Society (U. T. S.) will gladly supply its publications, with a few exceptions, gratis. Address Rev. George W. Cooke, 25 Beacon Street, Boston.

CHRISTOPHER R. ELIOT.

LITERARY NOTES.

The December number of the *New World* maintains the high and almost ideal standard of literary excellence which has characterized this valuable quarterly since its first issue three years ago. In the present number the most brilliant contribution is that of Rev. Samuel R. Calthrop, entitled "One Lord, and his Name One." It is a noble prophecy of what its author believes to be the key to the philosophy of the twentieth century. As the Hebrew prophets of old so bravely flung into the face of the polythe-

istic world their grand affirmation of the unity of God, so this present-day prophet, with ringing words, makes his poetic, philosophic gospel of "nothing but God" the centralizing point for a grander faith. "The tabernacle of God is with men." Once this was supposed to be a declaration of that which should occur in some divine realm beyond the river of death; but, says Mr. Calthrop, "to the scientific to-morrow no religion will be even possible which has not this for its key-note: God, the ultimate fact; and spirit, the sure foundation on which all things rest." This is the thought of the twentieth century into which we of the nineteenth are just beginning to enter. It is this conception—not held in abstract, but scientifically applied—which is to give us that complete belief which humanity has never yet attained, nor ever ceased to desire, —a belief which shall satisfy head and heart and include all things in an all-pervading unity. Dualism has everywhere been the perpetual stumbling-block to a complete and satisfying belief,—dualism denying the realities of matter, dualism that would separate physical force and spiritual, dualism that would exclude spirit from space. But, according to Mr. Calthrop, all dualism is driven from the field by the union of science and religion in a final definition of God, which is the assertion that there is nothing whatever but God. It is very difficult, however, for the ordinary reader, unintoxicated with the fascinating phraseology of abstract philosophy, to keep his judgment clear among the marvellous analogies and illustrations with which this conclusion is enforced. The conception, for example, of the human soul as a self-moving fish in a perfectly frictionless fluid is certainly bewildering, one's ordinary notion of the movement of a fish being that it is absolutely dependent upon friction. So with the whole theory of vortex atoms. But the splendid ideal kept before us, and the joy and inspiration breathing in every line, make this paper a real note of triumph, if not announcing the actual entrance, at least heralding the approach of a stronger and more all-embracing gospel of God than the world has yet grasped. The very valuable article by Levi L. Paine upon "Athanasianism" throws much needed light upon the long misunderstood and controverted position of the great Greek Father, and will make many more ready to cry out with Dr. Bartol, "We are all Athanasians." Those who have read Mr. David Nelson Beach's book, "The Newer Religious Thinking," will naturally turn to his article upon "Some Questions in Religion now Pressing," though they may be disappointed in discovering that the conclusion of the paper is identical with the conclusion of the book; that is to say, both book and article propound the query, "Has not the time come for a reconstruction of theology?" Of course, this is an appeal to those who think not; but how many of the readers of the *New World* have not either believed that that time has always been, since the first hairy barbarian crept out of the jungle to bow before the rising sun, or that it at least has been undergoing a rapid process of solution in recent years? We cannot even mention the many other good things offered in this number; but every article has high merit, and the book reviews are admirable.

"Old and New Unitarian Belief." By John W. Chadwick. Boston: Geo. H. Ellis.—We regard this book, which we briefly noticed last month, and from which we quote a considerable passage in another part of this issue, as decidedly marking a point of clearer vision in the development of Unitarian thought. It seems most fortunate, as it is appropriate, that the volume should be put before the world just at this turn in the affairs of the Unitarian denomination, when, after the inspired action of the whole body in its National Conference, the attention of religious inquirers throughout the country is expectant of what is to follow. For there is set forth in this book—in eloquent language, with profound feeling, and yet with unprejudiced judgment and careful, scholarly accuracy—a clear, definite, comprehensive conception of that new gospel of which the cry shall no longer be, "Is it good enough for us?" but "Are we good enough for it?" For this complete belief, with its well-developed historic setting, we have never before had so satisfactory an expression. We can here trace its growth, see something of the great moulding influences that have shaped and changed it, note the dangers it has encountered, thrill with the warm light of its newly discovered hope, feel taken into comradeship with its noble army of workers and saints, and have laid to the restlessness of our own living hearts the rest and peace born of the clearer thought of God. There must be very many who are now in theolog-

ical darkness, and in the horrible pit and miry clay of perplexity, to whom this book will come to set their feet upon a rock and put in their mouths a new song.

"Lectures and Sermons." By William J. Potter. With Biographical Sketch by Francis Ellingwood Abbot, Ph.D. Boston: Geo. H. Ellis.—This valuable volume comes from the press too late for us to give it adequate review. In "Old and New Unitarian Belief," Mr. Chadwick speaks of Mr. Potter's sermons as "the best expression of our most characteristic thought to which we have yet attained,—as calm as Channing's in their tone, but with an intellectual grasp which Channing never had, and a sweep of vision which was impossible before the orb of scientific truth had fairly risen and dispersed the misty exhalations of the dawn." The selection made in this volume seems most admirable, covering thirty years of Mr. Potter's ministry. As, however, the earlier sermons were subjected to frequent revision in later years, no dates are assigned. The subjects suggest the broad field of Mr. Potter's sympathies and mental activity, from "Heroisms in Daily Life" to "The Trinity of Evolution." The volume contains an excellent biographical sketch, a list of publications, and table of contents, but no index.

"Skipped Stitches." By Anna J. Grannis.—Miss Grannis is the author of "The Old Red Cradle" song in "The Old Homestead." She is a worker in the mills; and this volume of verse comes from a heart that has not been oppressed, but rather quickened by toil.

"Oh, how we toilers do love our own!
All we can do is to toil and trust.
Others may, too; but the toiler must.
And God remembers, and he is just."

The little book is full of a beautiful spirit of helpful love, and brightened by many fine touches of delicate expression. It is a pretty, cheering, useful little volume.

"The Standard Dictionary." New York: Funk & Wagnalls Co.—After five years' labor, with the help of two hundred and forty-seven editors and an expenditure of nearly a million dollars, the Funk & Wagnalls Co. announce that the last page of the second and concluding volume of "The Standard Dictionary" is in type.

We are in receipt of a package of thirty-three "Orders of Service" compiled by Rev. Anna Garlin Spencer, minister of the Bell Street Chapel, Providence, R.I. These services have been in use for some time in the church for which they were prepared, and now are offered to other societies. Each service consists of introductory sentences, selected readings from the Bible and other sources, responsive readings by minister and congregation, two or more hymns for congregation singing (with music), a prayer, one or more chants, and a benediction. The different services seem to us to differ much in excellence, some being very good indeed, while others are scrappy, and contain portions that seem far-fetched and poorly adapted to the awakening of a devotional spirit. For this reason we doubt if many churches will care to introduce them for regular use; yet at the same time they contain so much that is good that we believe all ministers who introduce other matter besides Scripture into their pulpit readings (and there are many such) will find these services of Mrs. Spencer to be valuable for use in this connection. A set containing all thirty-three of the services will be furnished for 60 cents. Address Mrs. Spencer, as per address given above.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Rev. W. B. Geoghegan, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Rev. W. D. Simonds, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Rev. Carleton F. Brown, formerly of the Trinitarian Congregational denomination, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Arlington, Mass.—The series of Sunday evening services at which ministers of the different churches have given addresses on the denominations they represent closed on Sunday, December 9. These addresses have greatly interested the community; and the attendance has been limited only by the capacity of the church, people having been turned away at more than one of the meetings.

Baltimore, Md.—"An effort to bring the expensive luxury of good music, well rendered, within the reach of all who care for

it," was the golden text, so to speak, on the programme of a musical recital given at the First Independent Christ's Church, December 6. The recital was the first of a series of popular concerts to be given under the auspices of the Christian Union of the church at which it was held. There has been much talk from time to time of "popularizing music," of "educating the masses to an appreciation of good music," and the like; but many of the previous attempts in this direction have been made in one of two ways,—either by putting before the public poor programmes, poorly performed, at cheap prices, or by presenting good programmes, well performed, but at prices far beyond the means of the majority.

Last night's recital was cast in the happy medium between these two extremes. In many respects the recital was unique. It was a combination of concert and lecture, and its aim was to awaken in the auditors a personal interest in the composers and compositions. The programme contained, besides the names of the works and their composers, the dates of their birth or death, or both, and a brief history of the life of the most prominent musicians represented. Before each group of works Mr. Horace Hills, Jr., gave a short description of its character, telling his story with as little technical detail as possible. With this preface the audience set itself the pleasant task of listening to the music and applying what had been said of it.

Mr. Frederick W. Wolff was the organist; and his programme contained ten compositions, representing a wide range of style and nationality, from Handel to the present time. All of the numbers were good, and their performance was greatly enjoyed.

Mrs. Richard Ortman sang in excellent style the aria from Haydn's "Creation," "With verdure clad," and, with Miss Leila Snyder, rendered the duet, "In his hands are all the corners of the earth," by Mendelssohn.

The committee in charge of the recital included Misses M. E. Richmond, A. Grafflin, A. M. Arens, Virginia Goodenow, R. E. Arens, Mrs. T. K. Bradford, and Mrs. Frederick Woods.—*Baltimore Sun.*

Boston, Mass.—The "Congress" of the Episcopal Church always attracts an interest much wider than the bounds of the denomination it represents. This is due to the wide platform upheld by the Congress. The first of its principles is the value of free discussion, and the recent meetings in Boston have shown the ability of the leaders and speakers to show that there may be diversity of opinion without breaking the unity of spirit. The range of subjects treated alone shows the evident intention of the Congress to be something beyond a church advertisement. "The Sunday Newspaper," "How to relieve the Poor without Pauperizing them," "The Argument from Design," "Church Orders," were some of the more important topics.

It was refreshing to find a man like Dr. Mackay Smith taking his text from Transcendentalism. Quoting Emerson, he defended "the Sabbath white with the religion of unknown thousands of years" against the world coming in like a flood, whose muddy waves are burdened and crested with multiplied millions of copies from the Sunday press. His accusation against the Sunday paper is that "it symbolizes, embodies, multiplies, and encourages all the influences which are crushing out the national rest-day and stunting the highest development of man." Mr. Richard H. Dana of Cambridge described the Sunday newspaper adversely. After a detailed analysis of twenty-one Sunday newspapers published in ten cities, he advised Christian people to avoid the Sunday newspaper altogether. As might have been expected in Boston, the greatest enthusiasm of the large gathering was accorded to a reference to Phillips Brooks. It was when Bishop Lawrence said: "It has been left to this generation to see one with all the enthusiasm and devotion and conviction and purity of the Puritan; with all the sweet reasonableness, the delicacy of sentiment, the culture and grace of the liberal religionist, standing in the historic Church, sound and strong in his faith in the historic creeds, loyal as a Churchman,—it has been left to this generation to see the type, not of the sect, but of the Church, which Phillips Brooks, preaching in Trinity Church, has given to this generation,—the type of the American Churchman."

—The Young Men's Christian Union is doing an ever-increasing work, and this winter seems to be more popular than before. No less than 5,116 names are enrolled as members. Its courses of lectures are the best opportunities any young man in the city could desire to promote his own culture and tempt him toward wisdom, strength, and righteousness, as against the lower temptations which every large city, unfortunately, contains toward frivolity, dissipation, and vice.

—The First Church of Boston, under the ministry of Rev. Stopford W. Brooke, is a powerful arm of practical righteousness as well as a source of spiritual strength. In its published Year Book we find all the work systematized under four headings: (1) The Church, including services, etc., Women's Alliance, Post-office Mission, Cheerful Letter Exchange, Church Funds; (2) Work among the Young, including Sunday-school, Savings Society, Girls' Fraternity, Sewing School, Dressmaking School; (3) Parish Mission Work, including Poor Funds, Employment Society, Country Week; (4) Outside Charities, including Free Hospital for Women, Hampton Institute, Working-girls' Home, Winthrop Club, etc.

Active, devoted bands of workers are earnestly engaged in the extension of all these various enterprises. Little is said about any of them, and little attention called to the quiet, effective work. But few churches can show such excellent results. It is a moulding influence for the highest good.

—The grand old historic First Church in Dorchester was the scene of a distinguished gathering on the evening of December 6, when Eugene Rodman Shippen was installed as minister of the oldest church in Boston. On the order of service appeared a list of fourteen former ministers, showing the unbroken existence of the society since 1630. Mr. Shippen was warmly welcomed, and the services were of a very high and inspiring character throughout. Rev. Rush R. Shippen of Washington, father of the pastor installed, preached the sermon, which was an eloquent plea for the proper union of "culture" and "work" in all church life.

Rev. C. C. Everett, D.D., Rev. S. J. Barrows, Rev. C. F. Dole, Rev. S. A. Eliot, Rev. P. R. Frothingham, Rev. C. A. Humphreys, and Rev. C. R. Eliot took part in the services.

—Rev. C. D. Bradlee, D.D., of Christ Church, Longwood, was ordained to the ministry forty years ago. During this long period he has preached continuously in or near Boston, and has been associated with the leading members, not only of his own Unitarian fellowship, but of all denominations. His name is a household word here in Boston, and his words and his charitable deeds are treasured in many hearts. The Boston Association of Ministers, at its monthly meeting in December, unanimously passed the following resolution:—

"In the fortieth anniversary of the ordination of Rev. Caleb D. Bradlee, D.D., who for two years has been moderator of this association, we, its members, desire to express our hearty affection, admiration, and esteem for Dr. Bradlee, and the earnest hope that he may long be spared to our fellowship."

—The Barnard Memorial, formerly Warren Street Chapel, has since last summer started a number of new enterprises within its walls, and is an active agency for the elevation of the children in the neighborhood of Warrenton and Pleasant Streets.

On every Sunday in the year a session of its Sunday-school is held at 2.30 P.M., and at 3.30 P.M. a church service is conducted which is especially planned for and adapted to the understanding and interest of children.

On five days in the week, at 9 A.M., is held the regular kindergarten, now conducted by the city, which also supports the evening school, the administration of which is in the hands of the workers of the chapel. On three days in the week, after school hours, a class of girls meets for the purpose of learning to sew and make fancy articles, which are sold twice a year at a fair held by the class. On three other days girls are given instruction in practical dressmaking. With the new year will be opened a class in plain cooking. On each Saturday afternoon is held a class in dancing and deportment.

Two active and successful temperance organizations among the children hold regular meetings; and for the older children and young people a Unity Club is conducted, where the study of Shaksperian and other drama is successfully carried on.

The parents of the children are invited to meet monthly with the teachers, when Scriptural study occupies the first hour, followed by an hour of general sociability. Several of the parents also meet at the weekly Sewing Circle.

The latest advance in the work is in the form of a boys' club, under the especial patronage of Dr. Edward Everett Hale, whose name it bears. This club is to be limited in its membership to fifty boys, who are to be under the leadership of four young men; and the meetings will be held on but three evenings in the week, the boys being encouraged to spend the other evenings of the week in their homes. In one room the hour from seven to eight o'clock is to be devoted to quiet reading, followed by an hour for games and mirth. At the same time, in another room, will be carried on two classes in cobbling. It was originally intended to conduct one cobbling and one tailoring class; but, as the boys expressed a decided preference for cobbling, the tailoring class is given up for the present, and two cobbling classes are proving very successful, the boys being much interested in their work. In a third room, well fitted with apparatus, a gymnasium class is to be started, under the leadership of a competent instructor; and an excellent bathroom, with both shower and tub baths, is annexed. It is felt that, with this limitation of membership, and subdivision into different rooms with instructors in each, the very best influences may be brought to bear upon the boys.

The Barnard Memorial holds sociables at regular intervals, to which all its workers and children are invited, and gives various entertainments from time to time, the chief of which is its Washington's Birthday Carnival at Music Hall, which is so well known to all Bostonians.

The superintendent, Mr. Parker B. Field, is at his office daily from 8.30 to 10 A.M., and will be very pleased at such times to explain the work to any visitors, and will cheerfully reply to all inquiries through the mails.

—The Hawes Unitarian Congregational Church in South Boston has voted to join the Benevolent Fraternity of Churches. A series of four Sunday-evening services arranged by the pastor, Rev. James Huxtable, has just been brought to a close. The

speakers have been Rev. E. A. Horton; R. Fisk, D.D.; L. B. Macdonald; J. De Normandie; A. Walkley; C. G. Ames. The services were fairly well attended. A Young People's Guild has lately been formed, and holds its meetings Sunday evenings. The Unitarian Club, now in its fourth year, meets once a month. The club depends mainly upon its own members for the papers contributed each evening, and they have been of great excellence. The Women's Alliance has a wide-awake membership. Much charitable work has been done by the Benevolent Union, which meets every Monday evening. The Unity Club arranges a church sociable once a month. The attendance is quite large. On the Sunday preceding Christmas the Sunday-school united with the church in the morning service, and Rev. James Huxtable preached a Christmas sermon to young people. A pretty feature of the Christmas service held in the Sunday-school was the big stockings. Each member of the Sunday-school deposited therein a package for "sweet charity's sake," whereby the little ones were taught the true spirit of giving at Christmas time.

Chelsea, Mass.—The ladies of the First Unitarian Church held a Staats Osterlandsk bazaar on the evenings of November 13, 14, 15. It was unique in character and decoration. Booths scattered over the floor bearing State insignia effectively carried out the Staats Osterlandsk idea. Alaska's white glitter, the tropical luxuriance of Southern States, and radiant "Little Rhody," together with the "Black Slave of Kentucky," were features that stood out from a background of wheat-growing and other representative States. Inspiriting music and soft lights added their charm to the pretty portraiture of the Norwegian name for a "Union of States." The net proceeds of the bazaar will be used for the benefit of the church.

Cleveland, Ohio.—At the union Thanksgiving services held in the Willson Avenue Hebrew Temple Rev. Florence Buck read the opening Scripture lesson; Rabbi Gries made an address upon the bond of fellowship which exists between the various church congregations of the city; and Rev. Marion Murdock, pastor of Unity Church, made the address of the day, upon "The Law of Civilization is Progress." Her remarks were listened to by the congregation of over one thousand people with profound interest. This is probably the first occasion when an address has been delivered in a Jewish temple by a woman.

Concord, N.H.—The fifty-ninth annual meeting of the Concord Female Benevolent Association connected with the Unitarian church was held in the chapel December 4. The reports of the secretary and treasurer were read and accepted, and the following officers elected for the ensuing year: president, Miss M. A. Downing; vice-president, Mrs. Lucy Sturtevant; secretary, Miss Grace Blanchard; treasurer, Mrs. Helen Cogswell; trustees, Mrs. Sarah Manning, Mrs. Mary E. Walker, Mrs. Jennie L. Locke, Mrs. Ida Colby, Mrs. Sabina A. Hill, Miss Lizzie Young, Mrs. Emma Williams, and Mrs. Alice Pickering.

The annual address before the association was given in the church Sunday evening, December 9, by Dr. Charles P. Bancroft. His subject was "Social Evolution and its Relation to Benevolence."

The annual reports of secretary and treasurer show that twenty families have been aided during the past year, and $227.03 has been expended in the philanthropic work of the society.

The annual Christmas sale of the Women's Alliance, held on Monday evening, December 10, was well attended, and was a delightful affair. Supper was served in the dining-room, which was arranged in a very attractive manner, each table being prettily decorated in a different color and presided over by an attentive hostess. In the chapel parlor were the sale tables of the Women's Alliance, where articles of all kinds, both useful and beautiful, found a ready sale. In an adjoining room was a beautiful exhibit of crepe-paper work, in charge of the St. Theresa Ten of the King's Daughters. Five tables, decorated in the most artistic fashion, each with colors of its own, all manufactured from crepe paper, and bearing a choice variety of dainty articles, were arranged at pleasing angles about the room. Each table was lighted by a banquet lamp with a shade of the color of each, and also by candelabra set off with the same color. Each table was in charge of two young ladies whose dresses were of a corresponding shade, and some of them made of the crepe paper itself. The Senior Ten of the King's Daughters had charge of the confectionery department. Four young ladies, attired in confectioner's garb, made candy while the purchaser waited; while others had charge of tables from which they disposed of their tempting wares. The efforts of the committee having the affair in charge were very successful. In the vicinity of $250 was taken from the combined efforts of the supper, Women's Alliance sale, and the art and confectionery departments in charge of the St. Theresa and Senior Tens of the King's Daughters.

Des Moines, Ia.—Rev. L. A. Harvey has been giving a series of "Sunday Evenings with the Poets," running through November and December, which have been very interesting and instructive, and have attracted large audiences.

Ellsworth, Me.—The recent parish meeting shows the growth of interest in the society, inasmuch as a larger number were present than in many years; and perfect harmony reigned throughout the session.

The Sunday-school is in a flourishing condition, having nearly doubled in numbers during the month. The Bible class conducted by Mr. or Mrs. Cochrane numbers twenty-five adults. This class is studying the Gospels, dwelling especially upon the lessons taught in Jesus' words, and how far his teachings are orthodox. Much interest has been awakened, and a clearer vision of what Unitarianism really is has been gained.

Hopedale and Mendon, Mass.—In each of the parishes a fair has occupied our attention since the last issue of *Our Church Home.* At Mendon the attendance was large, and the sales satisfactory, upward of $90 being cleared. The first evening was given wholly to the sale, a party from Hopedale being in attendance, the second evening being devoted to a bountiful supper and entertainment. At Hopedale only one evening (December 7) was set apart for both fair and supper. The latter was served in the vestry, after which the people adjourned to the town hall. The laughable farce, "Freezing a Mother-in-law," was here presented, after which the sale of articles and dancing occupied the attention of all. The proceeds were large. The regular supper in the vestry on the 5th was omitted. On November 21 a large number were present at the usual bi-weekly supper in the vestry, given by Mrs. J. B. Bancroft. The entertainment, in charge of Miss Nellie Green, was of great merit, calling forth heartiest applause. The trip to Bible lands, under the guidance of Miss J. A. Darling, in the Mendon Sunday-school is of absorbing interest.

At Hopedale the evening meetings still continue to command the services of laymen, who prove themselves to be good preachers of a good gospel. On the evening of November 18 the pastor occupied the pulpit of the Universalist church, Rev. Mr. Whitney being unable so to do on account of a severe cold; and the service here was placed in the hands of Messrs. F. H. French and C. P. Godfrey. It was conducted to the satisfaction and profit of all. Mr. Tripp of Fairhaven was present, and made fitting remarks. On the evening of November 25 Gen. William F. Draper spoke upon his experiences in Washington. The vestry was crowded. Mr. William Welch gave a most interesting address to the young on the evening of December 9, upon "How to make the Most of Life." We shall certainly hear from him again. Rev. F. S. C. Wicks preached at both churches on December 9. Mr. Wicks is a recent graduate from Meadville Theological School, and gave us two noble sermons.—*Our Church Home.*

Kalamazoo, Mich.—The dedication of the fine new "People's Church" here, and the annual session of the Michigan Unitarian Conference held in connection with the dedication, were delayed a week beyond the time intended, and were finally held on December 16 to 20. On Sunday evening, December 16, there were farewell services in the old church which for thirty-one years had been the meeting-place and home of the Unitarian society, with a sermon by Rev. C. G. Howland of Lawrence, Kan., who for seventeen years was pastor of this church. On Monday evening there was an organ recital in the new building. On Tuesday evening what was called a "fellowship supper" was given in honor of all the workmen who assisted in building the new church, together with their wives. After the supper there were toasts and responses, Rev. A. N. Alcott of Elgin, Ill., a former pastor here, acting as toastmaster. Following these exercises there was a public reception in the new church parlors, with an address by Mrs. L. H. Stone, music, etc. Through the forenoons and afternoons of Wednesday and Thursday there were meetings, with addresses or papers by Rabbi Grossman of Detroit and Rabbi Fischer of Kalamazoo, Rev. T. B. Forbush, Rev. A. W. Gould, Mr. B. F. Underwood, and Mrs. Emma Curtis Hopkins of Chicago, Rev. W. A. Taylor of Jackson, Rev. George W. Buckley of Sturgis, Mr. George Stickney of Grand Haven, Mrs. Robb of Jackson, Rev. J. T. Sunderland of Ann Arbor, and others. On Wednesday evening occurred the dedication of the new church, Rev. J. Ll. Jones of Chicago preaching the sermon, and other parts being taken by Rev. Marion Murdoch of Cleveland, Mr. Alcott, Mr. Howland, Rabbi Fischer, Mr. Bronson of the Church Building Committee, and others. On Thursday evening the series of meetings closed with the dedication of the new memorial organ and a platform meeting at which there were addresses by Rev. Lee S. McCollester of Detroit, Miss Murdoch, and Mr. Jones. At the evening meetings the church was filled, and there were good audiences at the day meetings. The new church is well located on the corner adjoining the old. It is built of stone and brick. It does not look much like a church on the outside, but has more the appearance of a rather roomy and pleasant club house. Its interior is light, cheerful, tasteful, and homelike. The auditorium seats three hundred and twenty-five, and the gallery one hundred and fifty. Besides, the parlors open by sliding doors into the auditorium, and thus increase the seating capacity, when required, by one hundred and fifty or so more. A beautiful organ has been placed in the church at a cost of $2,500, by Mr. and Mrs. Henry F. Blount of Washington, D.C., in memory of their daughter. The high basement story of the church contains rooms for a public kindergarten and a

women's gymnasium. During the dedication exercises the name of Mr. Silas Hubbard was often spoken with loving appreciation and praise as the man whose generous gift of $20,000 had made the erection of the new church home possible. The officers-elect of the Michigan Unitarian Conference for the coming year are: president, Rev. J. T. Sunderland of Ann Arbor; vice-president, D. C. Brownell of Kalamazoo; secretary, Mrs. F. P. Jordan of Ann Arbor; treasurer, A. M. Tinker of Jackson; missionary committee, Rev. G. W. Buckley of Sturgis, Mrs. J. H. Robb of Jackson, Rev. Daniel Rowen of Detroit, and Rev. C. J. Bartlett of Kalamazoo.

Kansas.—*The Van Mission.*—"Permit me to bring before the readers of the *Unitarian* the objects, means, and needs of the Van Mission of Liberal Christianity. 1. To get at the people; and, moving on wheels, its transition from place to place is easy. The people are not scared as formerly, and, in fact, take an interest in seeing the banner of liberal Christianity spread out before them. 2. The means is a well-arranged covered van, drawn by team, supplied with the American Unitarian Association tracts, pamphlets, serials, and books on liberal Christianity, instituted at the beginning of spring, 1894, by Mr. William Bland of Olsburg, Kan. Different towns have been visited, and the great interest shown incites the projector to go on with the work. Numbers of names (forwarded to the Postal Mission) have been received of persons desiring to have tracts from the Postal Mission. Meetings have been held in the different places visited, where considerable interest has been exhibited, people travelling miles to attend. 3. To accomplish more, less transient visits are necessary; and for moderate incidentals and team feed (now rather more costly) pecuniary aid is requisite. Then the work can be prosecuted; your light will not be hid; minds will be illuminated with the light of the 'glad' tidings of liberty, truth, and love." William Bland, Olsburg, Kan.

Milton, Mass.—The First Parish of Milton has what seems to be an almost unique form of church membership, consisting only in signing one's name to the New Testament. This custom was established by Rev. Benjamin Huntoon, who was pastor of the church from 1834 to 1837. Unfortunately, Rev. Mr. Huntoon inscribed on the first pages of the Testament to be used for this purpose the following: "The New Testament, which we receive as the only divinely authorized creed for Christians, and an all-sufficient rule of faith and practice," thus making the bond of union one of belief. In commenting upon this custom, Rev. Roderick Stebbins says, in the *First Parish Recorder* for December:—

"In view of the recent action of the National Conference in declaring that the churches of the Unitarian faith 'accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man,' it has seemed as if it might be the right time to simplify and broaden the terms of membership in our own church."

New York, N.Y.—On Sunday, January 13, Rev. Merle St. Croix Wright of the Lenox Avenue Church, Harlem, will exchange with Rev. Rush R. Shippen of Washington. This is the first exchange of Mr. Wright, who, while in Washington, will lecture on "Renan" before the congregation and in the church of Mr. Shippen.

—The usual Christmas festival was held in All Souls' Church, Rev. Theodore C. Williams, pastor, on Sunday, December 23, at 3.30 P.M. The children of All Souls' had been asked to bring toys, books, clothing, etc., some time in advance. At a tying-up party these gifts were wrapped and addressed to the children of the Children's Aid School, who to the number of three hundred were the guests of All Souls' Sunday-school at its Christmas festival. Great care was taken to give each child a suitable gift, and the occasion was made a great happiness to the givers as well as the receivers.

—The Third Unitarian Church of Brooklyn is preparing to give an entertainment in aid of the Building Fund of the church at Ithaca, N.Y.

—On December 22 and 23 Rev. John White Chadwick celebrated the thirtieth anniversary of his ordination and installation as minister of the Second Unitarian Society of Brooklyn. On Saturday evening, the 22d, there was a reception given to Mr. and Mrs. Chadwick at their home by the society. On the following morning Mr. Chadwick preached an anniversary sermon before a very large congregation. Rev. D. W. Morehouse offered the opening prayer.

Omaha, Neb.—The First Unitarian Church issues a calendar for December which indicates the liveliest activity in this stirring, progressive society. In urging promptness and alacrity, the calendar says:

"Special attention is called to the hour of morning service. Many seem under the impression that it is a quarter *after* instead of a quarter before eleven. The sympathies of the tender-hearted are too often wrought upon by seeing some one come in too late to get rested before it is time to get up and walk home again. An hour and a quarter a week is not too much time to spend in church. The services are worth that, if they are worth anything. One tires of hearing a matter of fifteen minutes more or less sleep Sunday morning considered in this connection."

In describing the reasons for sharing the privileges of membership, it is said: "Seats in this church are free, thought is free, speech is free: the only bondage is that of good will and loyalty to common aims."

Perry, Ia.—Very beautiful services were held here on Sunday, December 16, at the dedication of Unity Church. The story of the rise and progress of the Unitarian society, and the accomplishment of the desired purpose of building a church, was admirably told by Mr. L. V. Harpel. The dedication sermon was eloquently delivered by Rev. Mary A. Safford of Sioux City. Rev. T. P. Byrnes and Rev. A. W. Gould assisted in the services. We give below the responsive dedicatory service read by the pastor and congregation:—

Minister. Let us dedicate this church to the free and reverent search of that Truth which in all ages entering into holy souls maketh them friends of God.

People. To the Truth of this present life, and its knowledge and service, we would dedicate this church.

Minister. Let us dedicate this church to the promotion of Righteousness; for what doth the Lord require of us but to do justly, love mercy, and walk humbly with our God?

People. To the Righteousness that giveth the beauty of a holy life, whose attainment is joy, and whose end is peace and salvation, we would dedicate this church.

Minister. Let us dedicate this church to the study of the religion of Jesus, to the practice of love to God and love to man.

People. To the religion of Love, to the message which we have heard from the beginning, that we should love one another, we would dedicate this church.

Minister. Let us dedicate this church to high thinking, pure living, and noble doing.

People. To whatsoever things are true and honest, just and pure, we would dedicate this church.

Minister. Let us dedicate this church to all efforts aiming to make this a better and happier community in which to live.

People. To the decrease of the ignorance and misery, vice and crime in our midst, we would dedicate this church.

Minister: Let us dedicate this church to the teaching and practice of social justice as between men, women, and children.

People. To the doing unto others as we would be done by we would dedicate this church.

All. Thus do we dedicate this church to human needs and to humane works, to the open fellowship of the Spirit, to the Holy Communion of doing good; and thus to the worship of God, whose fatherly goodness and love enfolds all of our lives.

Minister. Here may our worship be free and truthful; here may the memory of Jesus and of all heroic lives inspire our thoughts and fill us with their spirit.

People. To this church may every one be welcome. Here let no man be a stranger. Here may the fathers and mothers, the youth and children, love to come. Here may the unfortunate find help, the sorrowing comfort, and the aged peace and strength.

All. Thus may this church ever be to all who enter here a true religious home, where faith, hope, and love abide. Peace be within its walls! Joy to us and to our children's children here!

Choir.
"Glory to God in the highest,
And on earth peace, good will among men!
All the ends of the earth shall worship thee,
And glorify thy holy Name! Amen!"

Pittsfield, Mass.—Unity Church joined with the Congregational, Methodist, and Baptist churches in a union Thanksgiving service. On Monday, December 10, the Young Men's Christian Association gave a reception to the young people's societies of Pittsfield, to which the members of our Guild of the Good Shepherd and the Lend a Hand Club were most cordially invited. A joint Christmas service of the church and Sunday-school was held on Sunday, December 23, at 10.30 A.M. The service was largely musical. The special "Christmas Service" published by the Sunday School Society was used, and the chorus choir of twenty voices was assisted by a children's choir and an orchestra of six pieces. Rev. Mr. Horst is giving, in addition to his regular sermons, a series of sermon-lectures on "Life in Palestine when Jesus lived." These, together with our Sunday-school lessons on the "Life of Jesus," are giving us much valuable information about the times of Christ.

Plainfield, N.J.—The William Phillips Tilden Guild of All Souls' Church was organized in the Sunday-school room of the church on the evening of December 12, "to increase the spiritual life of its members, to promote the social life of the church, and to assist the pastor in its work." The guild starts with thirty members, and others are ready to join. The following officers were chosen: warden, Rev. Hobart Clark; clerk, Mr. Arthur P. Kerr; treasurer, Miss Mary Buckle; council, Miss Caroline Barber, Miss Ellen Osgood, Mr. Edgar H. Mumford, Mr. Henry C. Wells.

Portland, Me.—Unitarian headquarters for the State of Maine have been established at 425 Congress Street, where may be found all the latest denominational publications. Here is published the *Church Exchange*, in the interest of the Maine Conference and of all the Unitarian churches in the State.

Roxbury, Mass.—From the bright little *Visitor*, the monthly paper devoted to the interests of All Souls' Church, pastor, Rev. W. H. Lyon, we quote the following items:

The annual meeting of All Souls' Unitarian Church was held in the parish house on Monday evening, October 29. The minister reported that he had exchanged five times and supplied the pulpit once during the year; had given six Sunday evening lectures in Lent; held a watch meeting; conducted the Study Class of the Branch Alliance, and a class of young men in the Sunday-school; given 22 addresses, sermons, etc., elsewhere; made 457 calls on parish business; attended 9 funerals and one wedding, and christened 9 children. There have been connected with the church during the year 235 families, including a few who do not hold seats, but who wish to be considered as belonging to us. The largest attendance of the Sunday-school has been 165; and the average, 139. The Women's Social and Benevolent Society has had 88 members; the Branch Alliance, 39; and the All Souls' Club, 65. The contributions have been larger than last year, in spite of "hard times."

Saco, Me.—At Saco the Unitarians are wide-awake and taking hold of the various departments of the church work in a manner that is most encouraging. The attendance at the Sunday service has very perceptibly increased, and the people were certainly never better repaid for whatever effort they may make in order to attend. The sermons are eloquent and inspiring, and the church feels that in Rev. Mr. Marsh it has a superior pastor.

The young people have again started their evening meeting, this winter taking Sunday evening,—a change, it is believed, for the better. Having held but two meetings at the time of writing, not much can be reported. The last one was very interesting, having "Conscience: What is it, and can it be Developed?" as the subject, which caused quite a general discussion on the part of the young people. The Sunday-school is doing well, all of the anterooms of the vestry being used for classes, in addition to the large one. The Women's Alliance holds its afternoon meetings regularly, but has decided to defer the evening meeting until the first of January, owing to a press of other matters. The Social Circle is very active in raising money for a special purpose. On November 26 it gave a "brown" sociable, supper, and entertainment, which was both attractive and unique, and netted a good amount. In about two weeks the annual Christmas sale will be held at the vestry. Sufficient has been told to prove the truth of the statement made in the beginning, that the Saco Unitarians are not "slothful in business." *Church Exchange.*

Salem, Mass.—The Unitarian churches are to unite for four months in evening services. The meetings began in the East Church December 16. Rev. E. D. Towle preached on "The Church of God in Salem." The meetings were preceded by the following announcement in the daily paper:—

"The Unitarian ministers of this city make the following proclamation: 'Many thoughtful persons express themselves as convinced that the far-reaching transitions taking place in the social and industrial world must depend for their permanence and value upon an unprecedented quickening of the spiritual significance of life as a whole. Indications are not lacking of a general return to the few primal principles of truth, love, and worship, as the only inexhaustible source of a strength adequate to uphold a civilization whose magnificent material conquests have but just begun. At the bidding of a more complete historical knowledge men are laying aside religious shibboleths that they may obey the voice which declares that the children of the light everywhere are one. The union services which begin at the East Church tomorrow evening are undertaken with the hope of coming ourselves and of aiding others to come into a deeper realization of our privileges and obligations. Ought it not to be the aim of all interested in true religion to seek to spread it among "those who are dying, though they know it not; who are hungry, though they think themselves in plenty?" Will you help us by your presence?' "

—Seventy years ago Friday, December 7, the Independent Congregational Church in Barton Square was opened for public worship, the day of the week happening to fall on Tuesday that year. Suitable observance of the anniversary was made yesterday, Rev. Alfred Manchester preaching a sermon appropriate to the occasion. There was a fair-sized congregation in attendance.

In the opening devotional services the pastor gave out Hymn No. 43 of the old book, "O Thou to whom in ancient times the lyre of Hebrew bards was strung," a hymn written especially for the Barton Square Church by Rev. John Pierpont.

For his text Rev. Mr. Manchester took that section of 2 Chronicles to be found in chap. xxix. 5, "The house of the God of your fathers." After a brief statement of the manner in which the church was founded, he said: "Dec. 7, 1824, this church was opened for public worship. The first sermon was preached by Rev. Henry Coleman. In May of the preceding year the corner-stone of the church was laid without ceremonies; and in the same year, immediately after the act of incorporation, which was passed February 8, Mr. Coleman was installed as the first pastor of this church." Rev. Mr. Manchester paid a fit-

ting compliment to the pastors who have followed Mr. Coleman,—Dr. Thompson, Mr. Haskell, George Batchelor, Rev. B. F. McDaniel, and Rev. Frederick B. Mott: "All have labored in the same spirit evidenced by the founders of the church. . . . Of all the number who attended the opening exercises in 1824, only two aged ladies now living remain. They sang in the choir at the service. The first man to be baptized in the new church is now living. The young and active find a cheerful home in this church. The God whom we serve is one whom we approach with reverence, but with no fear. It is no artificial or partial life which we bring to offer, but our simple, every-day lives. We owe it to the church, and the church owes it to the city, that the noblest qualities of life be exemplified and continued here. The church has proven superior to all the difficulties which have presented themselves in the past. God grant that the coming years may bring even greater prosperity!"

San Francisco, Cal.—The November dinner of the Unitarian Club at the California Hotel was well attended; and, as usual, the various papers delivered were replete with wise suggestions for the proper administration of governmental affairs. The dinner was served in the hotel banquet hall, which was simply decorated with bunting, flags, and smilax in honor of the occasion. About two hundred gentlemen took their places at the board shortly after six o'clock, and for two and a half hours enjoyed the various confections of a well-selected menu.

At 8.30 o'clock Charles A. Murdock, who presided, called the assemblage to order, and after brief introductory remarks presented Prof. Ross of Stanford University, whose theme was "Ethics and Politics." "The Use and Abuse of Parties" was discussed by Horace Davis. Sheldon I. Kellogg spoke on "Municipal Government"; Rev. Leslie W. Sprague, on "What the Church can give the State"; and Warren C. Gregory, on "Organized Public Conscience." The meeting was enthusiastic and full of interest.

St. Louis, Mo.—At the Church of the Messiah the Literary Branch of the Eliot Society held its second meeting last Wednesday. The subject treated was that of "Poetry,"—not sentimental poetry entirely, but poetry taken from a spiritual standpoint, as an elevating, ennobling influence in life, leading to a more Christ-like condition of the world. The essay was ably given by Mr. Chauvenet. On the eve of Thanksgiving the children of the Sunday-school let fall a "fruit-shower" in the lecture-room of the church. Each member of the school brought fruit of different kinds, to be taken Thanksgiving morning to the Mission Free School, where the inmates had ample proof of the generosity of their friends. The day after Christmas a similar donation, from the same children of the morning school, of dolls and books will be given to the Free School children. The teachers hope by these examples to teach our young people the practical meaning of the saying, "It is more blessed to give than to receive." A month or more ago our church received an appeal from the Montana Indian Mission for heavy, warm stockings. The sum of $8 was immediately raised among the ladies for the purpose of buying the much needed articles. We have since had a most grateful note of thanks from the mission, saying that the seven dozen hose had arrived most opportunely, to the great comfort and delight of the large and small Indians that we are trying to Christianize.

Westford, Mass.—The centennial of the building of the First Parish meeting-house was celebrated on Sunday, November 11. Friends came from the neighboring towns, and even from Lowell, Salem, and Boston, drawn by early associations with the hundred-year-old church, which is changed now from its original Puritan plainness to the attractive modern church home. Mrs. Shuman Fletcher presided at the organ, which has responded to her touch for nearly twenty years. Mr. A. J. Abbot, a representative of the third generation who have worshipped here, welcomed the congregation. Rev. J. S. Moulton, a former pastor, read the Scriptures; and original hymns by Miss Eliza A. Babbitt and Mrs. Helen K. Frost were sung. The historical address was delivered by the present pastor, Rev. John C. Kimball; and short addresses were made by Rev. E. B. Willson, Rev. T. J. Horner, Rev. E. B. Maglathlin, and Rev. E. A. Horton. Many historical relics were on exhibition, including a communion service brought from England, the first Bible used in the church, an ancient foot-stove, and other interesting objects. Friends from the orthodox church came to rejoice with Unitarians at the anniversary of the church that was the church of their fathers, too. The evening services were in charge of the guild, and many of the visiting clergy spoke on the subject of "The Ideal Church."

When we turn from sensuous delights to the higher life of spiritual conflict, of effort after the ideal, then, and not till then, do we realize what God is daily giving of riches and power and glory to his child, man,—love, to light him in the dark places of human experience; courage, that he may brace himself, if need be, against all worlds; infinite resource, that he may call himself a son of God, and lay hold on immortality.—*James C. Hodgins.*

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